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GEOLOGICAL SOCIETY,

February 4th, 1880.

LIBRARY REGULATIONS.

THE Council, with a view to the convenience of the Fellows generally, and to the better care of Works that are easily injured, have deemed it expedient to make the following regulations, in conformity with Section XIX. Art. 1 of the Bye-Laws.

1. The Books shall only be delivered to a Fellow of the Society or to some one producing a written order from such Fellow; and a receipt shall be given by the person to whom the book is delivered (expressing the name of the Fellow for whom it is received), in a book kept for that purpose.
2. Any Fellow failing to return a book on the application of the Council, or returning books torn or defaced, shall be considered as liable for their value; and if they are separate volumes, for the value of the whole work rendered imperfect.
3. All books allowed to circulate may be retained A FORTNIGHT; after the expiration of that time every book shall be immediately returned, so soon as the Fellow shall receive an intimation from the Librarian that it is wanted; and after the expiration of ONE MONTH from the date of its having been delivered from the Library, every book shall be returned.
4. All books shall be returned on the first Monday in September for a fortnight, during which period the Library shall be closed for cleaning.
5. No Fellow shall have in his possession at one time more than SIX VOLUMES, without the permission of the Council.
6. Any Member failing to comply with the above regulations, after receiving notice from the Librarian, shall be fined half-a-crown for every week that a volume is detained beyond the time allowed; and the privilege of having books from the Library shall cease until the fines are paid and the books are returned.
7. All charges of carriage and delivery of books &c. to and from Fellows shall be defrayed by the Fellow borrowing the same.

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I. There are certain Books which cannot be allowed to circulate. A list of these shall be prefixed to the printed Catalogue of the Library; and a notice of such additions to that list as the Council may from time to time feel it necessary to make shall be fixed up in the Library.

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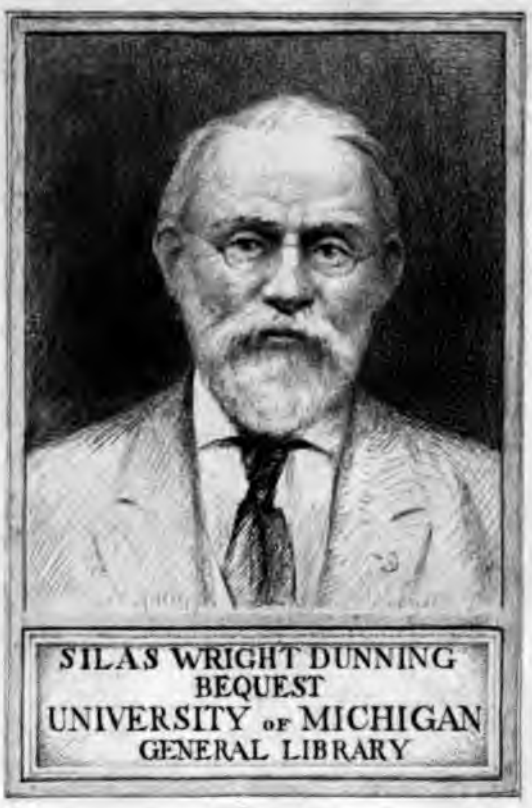
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IV. No Periodical Publication, and no Volume or Part of the Transactions of any Society, shall be allowed to circulate until after the expiration of four months from the date of its having been received at the Society.

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JOURNAL

OF THE

BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

JANUARY 1865.

ART. I.—*Preliminary observations on a Document giving an Account of the Establishment of a New Village named Murúḍa, in Southern Konkaṇa.* By RA'O SA'HEB VISHVANA'TH NA'RA'YA'N MANDLIK.

Read at a Meeting of the B. B. R. Asiatic Society on the 9th February, 1865.

I PRESENT the Society this day with a Translation of a Maráṭhí document, which gives an account of the establishment of a new village in Southern Konkaṇa, named Murúḍa. The original of the copy, which I also present, is in the possession of a Bráhmaṇa family surnamed Vais'ampáyanas, who are the Dharmádhikáris,* or the chief moral and religious censors of the place. After this was obtained, I succeeded in getting a second copy of the same narrative, with a few unimportant variations.

The language of this document is somewhat different from the

* *Dharmádhikárí* is the person discharging the duties of *Dharmádhikaraṇa*, which is "the office of watching over morals and manners, of enforcing observance of the ordinances of religion," &c. This office is higher than that of *Upádhyáya* or the priest whose duty it is to conduct all the sacrifices and ceremonies. Both offices are, however, sometimes combined in one and the same person.

modern Maráṭhí. It is written in the Moḍí or cursive character used in official papers and in ordinary business. It approaches in style the oldest Bakharas or Maráṭhá chronicles, a large number of which deserves to be perpetuated, as furnishing important materials for the future historian of Mahárâshṭra. Though no date is affixed, yet judging from the characters and the paper, it would appear to be above two hundred years old. The name of the author is also unfortunately wanting. It purports to give an account of the founding of the village of Murúḍa by a person from Upper India, named Gangádharabhaṭṭa, and reputed as a Kanojá* Bráhmaṇa. Throughout the paper, he is described as a Siddhapurusha or perfect man; by this name he is still known in the village. His annual funeral obsequies are still performed by his disciples, the Vais'ampáyanas, of whom there are about six families. The paper further goes on to detail the various social and religious festivals to be observed in the village throughout the year. Many of these still obtain. Some have become obsolete, while others have undergone a change. The principal observances, however, are still regulated according to the order laid down in this paper. The document itself, illustrating as it does, the manners and customs, rites and festivals, &c., of the inhabitants of a portion of this Presidency, I thought would come within the scope of the Society's labors, and was worthy of being preserved as a record of institutions gradually passing away.

Murúḍa is a small village on the western coast of India, in the Ratnágiri District of the Presidency of Bombay. It is situated at a distance of 90 miles to the south of Bombay, on 17°42′ N. Latitude, and 73° 8′ E. Longitude. It has 305 houses, and a population of about 1358 persons. The inhabitants may be divided into the following

* *Bráhmaṇas* are ordinarily divided into two classes, viz. the *Gauḍas* and the *Drávidas*. Each class consists of five sub-divisions. Thus, the five *Gauḍás* are —(1) the *Gauḍas* properly so called, and after whom the whole division is named, (2) *Kanojá* or *Kányakubjás*, (3) the *Maithilas*, (4) the *Mis'ras*, and (5) the *Gurjjaras*. The five *Drávidas* are—(1) the *Drávidas*, from whom the whole class is so named, (2) *Tailangas*, (3) *Kárṇaṭakas*, (4) *Mahárâshṭras*, and (5) *Kaúnkaṇas*. Steele, in his summary of *Hindu* castes and customs (*p.* 85) puts the *Sáraswatas* and the *Utkalas* instead of the *Mis'ras* and *Gurjjaras* amongst the Gauḍas, and substitutes the *Gurjjaras* for the *Kaúnkaṇas* amongst the *Drávidas*. I prefer the division as I have above given.

castes:—Chittapávana * Bráhmaṇa; Káráḍa † Bráhmaṇa; Sonárs [or Goldsmiths]; Kánsárs [literally workers in bell-metal, but now they work in almost all kinds of metals except iron and gold]; Bhandáris [or toddy-drawers]; Kuṇabís [cultivators or peasants]; Lingáyata-guravas [worshippers of S'iva, carrying a silver Lingam hung round their necks]; Sutáras [carpenters]; Nhávís [barbers]; Paríṭas, [washermen]; Chámhárs [workers in leather]; and Mussulmans.

All the castes still follow their ancestral occupations, such as their names imply. But the principal employment of all, including the Bráhmaṇas, is agriculture and horticulture. The nearest port to which the inhabitants resort is Harṇai [popularly termed Hurnee], about 12 miles to the south-west of Fort Victoria. Betelnut is the chief article exported to Bombay, whence the inhabitants import all that they require. Except a small bit of about 8 miles between Hurnee and the Dápúlí Sanatarium there are no good roads in the neighbourhood. Some have been planned and begun during the last two years.

The civil heads of this village are called the Kárabhárís or administrators, sometimes also called the Vartakas or leaders of the community. They are Bráhmaṇas of the Chittapávana section, and are surnamed Bálas (बाळ) and Bágúlas (बागूल). There is no Pátil or S'údra head-man in the village. His place is supplied by these Bráhmaṇa Kárabhárís. Of the village establishment of 27 officers, mentioned by Captain Grant Duff,‡ the following persons are not to be found at Murúḍa:—viz. the blacksmith; the Mhára, or watch-man; the Mánga, or basket-maker and executioner; the Gavanḍí, or

* This word is revilingly or jocosely derived from *Chitá* (चिता,) the pyre, and *Pávana* (पावन) or pure. The two together signifying 'pure from the pyre.' This rendering is based on a *Puranic* legend which relates that *Paras'uráma*, the sixth incarnation of *Vishṇu*, recovered miraculously from the sea the strip of land now forming the *Konkan*, the *Sávantwádí* territory, *Goa*, *Kánará*, and *Malabar*, and made it over to *Bráhmaṇas*, converted into that state from corpses placed on the pyre. Others would resolve the word into चित्त and पावन, the pure of heart. Both of these may be true, but the first has a historical value, as it seems to me to indicate that the first ancestors of this tribe have probably come by ships either from some other port in India, or from the opposite coast of Africa. This is a section of the *Kaúnkaṇa* sub-division of the *Drávida* class.

† This tribe also belongs to a section of the Drávida class.

‡ J. Grant Duff's History of the Maráthás, vol. I., *pp.* 23—26.

potter; the Bháṭa, or bard; the tailor; the Koḷí, or water-carrier; the Tural or Yeskar; the porter; the gardener; the "Dowrí-Gosái," a sort of religious ascetic; the Ghads'í, or piper; the Rámúsí, or Bhila; the Támboḷí or betel-leaf-seller; and the Gondhaḷí, or kettle-drum beater.* Instead of the Muhammadan Mulláná for killing sheep, there is a Kází, who has charge of the village mosque.

The exact period when this village was founded it is at present impracticable to ascertain. The Vais'ampáyanas pretend that the colonization of the place and the creation of their hereditary office took place nineteen hundred years ago. But they have no data to prove this. All that I have been able to gather tends to fix the period somewhere in the 13th or the 14th century of the Christian era. The age of the document, the existence of several old temples and other monuments, and various local traditions, prove the establishment of the village to be at least four hundred years old.

The narrative states that Murúḍa was a jungle, and served as Rudrabhúmi,† or burning and burying ground, of the neighbouring village of A'súda. Two persons, named Gangádharabhaṭṭa and Padmákarabhaṭṭa, with a third companion, named Vais'ampáyana, came to A'súda: the last is described as the disciple of Gangádharabhaṭṭa, who looked upon him as his son. They formed a plan of founding a new village. With the permission of the people of A'súda, the jungle was cleared. The "perfect man" or sage applied to a neighbouring king of the S'ekara dynasty, then reigning at Jálagáma, a town about 8 miles to the south-east of Murúḍa, and named Jálandara. From him a grant of land from the adjoining villages was obtained. The different parts of the village were assigned to the first families of settlers. Thirteen families of Chittapávana Bráhmaṇas are enumerated as those to whom the sage gave lands and offices in the village.‡ The duties of the several village officers were laid down, chiefly in social and religious matters. The boundaries of the several properties were marked off, by stones called Gaḍaḍús [*i.e.* stones fixed in the soil],

* Duff's History of the Maráthás, vol. I., *pp.* 23—26, Note.

† From *Rudra*, the last of the Hindu triad or the destroying principle, and *Bhúmi*, earth.

‡ They were, (1) *Vais'ampáyanas*, (2) *Dátáras*, (3) *Bháves*, (4) *Nenes*, (5) *Báḷas*, (6) *Parájapes*, (7) Jos'ís, (8) *Sutáras*, (9) *Gokhalás*, (10) *Karandikaras*, (11) *Koparakaras*, (12) *Goḍaboles*, and (13) *Dhámapas*.

and were likewise guarded by Kshetrapálas, or tutelary deities. Several inferior shrines were also set up for the more ignorant classes. The principal temple of the village was built, and an image of the Deví in one of her milder forms, as Durgá,* was installed.

A certain quarter of the village was set apart for the Yavanás. Regarding this, the narrator states, "now the sage saw in his mind that hereafter the kingdom of the Yavanás would come; therefore to the north of the village, and beyond the boundary-stone, a S'unyálaya†

* She is represented as a beautiful woman with eight arms, riding on a tiger, and in a menacing attitude, as if advancing to destroy one of the giants, for whose annihilation her incarnations were assumed. In Bengal and other provinces she is worshipped in more hideous forms as *Kálí* or the destroyer. Human sacrifices were formerly offered there. [Elphinstone's India, Book II., chap. IV. *pp.* 90 and 91.] And even now sheep and goats are sacrificed daily. Such is not the case at *Murúḍa*, nor indeed in this part of the country generally. It is only to the *Grama-devatás* or the low deities that animals are now sacrificed.

At the temple of *Mahálaxmí* at Breach Candy, in the Island of Bombay, animals were sacrificed. Since the ascendancy of *Jainism*, however, animals are not permitted to be killed. A sepoy of the committee of Pinjarapole [or the Asylum for Animals] is now always stationed at the temple, and when any animals are offered, they are taken by him in charge and sent to the Asylum, the priest contenting himself with the pecuniary and other offerings which always accompany such sacrifices.

† *S'únyálaya* [or the abode of nothing] is no doubt here employed to designate a mosque. S'únya means nothing, and *álaya*, *sthána* or place, and as there are no images in mosques, the term must have been contemptuously applied to them. It is curious, however, to note how contracted the writer's knowledge and views must have been. For one of the most celebrated Hindu temples in Southern India is actually a *S'únyálaya*, or a temple without an idol. I allude to the renowned Pagodas of *Chillambaram*, as they are called by European writers, or *Sidhambaram*, as they are called by the natives of Southern India. The *Chillambaram* Pagodas are situated on the sea coast of the *Karnatic*, a little to the south of *Porto Novo*, 120 miles S.S.W. from Madras. Lat. 11°27′, N., Long. 79°52′ E. Hamilton [*vide* his East India Gazeteer, published in 1815, *p.* 275] describes it as a place of great sanctity, and so does Viscount Valentia in the account of his Voyages and Travels [*vide* Vol. I., *pp.* 370 and 371]. Both of them, however, being probably unable to gain access to the principal shrine, describe the Pagodas as containing images.

A Hindu friend who saw the place writes to me that—"It is a fact worthy of notice that there exists in Southern India, at a place called 'Chillambaram' (properly *Sidhambra*), near Porto Novo, a S'aiva temple of great renown, where the object of worship is [*Súnya* or] *vacuum* itself. True, there are numerous images of gods and goddesses to be found in its subsidiary shrines; but THE shrine of the temple is devoted to only empty space. It is enclosed by a superb structure of sandal-

[*i.e.* the abode of nothing] was built. To the east of the 'abode of nothing,' and beyond the boundary-stone, on the west side, a spot was preserved for the Yavana." This statement, although written in a prophetic style, is clearly indicative of the fact, that the settlement of the place was planned and carried out after Alláuddín Khilji's invasion of the Dekkan *, and probably about the time the Bahámaní† kingdom was founded.

After the account of the allotment of the different quarters of the new settlement, there follows a detailed description of the different social and religious festivals to be celebrated at the place. The year commences with the first of Chaitra [March and April], which is the Varshapratípadá, or the new year's day of the S'aka year. On this day, all the inhabitants assemble in a small temple of Deví, near the large temple dedicated to the same goddess. The head village officers, before repairing to this temple, proceed, in company with some other inhabitants, to pay visits of condolence to persons who have lost their relatives during the last year, and conduct them to the great temple, with the flutes playing, and the drums beating. They are thence led to the small shrine in the vicinity above alluded to, where other inhabitants have already assembled, and where the Josí or village astrologer reads the horoscope of the year, and foretells the events or fortunes of the year, as calculated and determined astrologically. The ceremony

wood work, and profusely decorated with gold and silver plates. A thick curtain screens the interior from all human sight, save that of the high priest, who is permitted to enter it but once in every year. The analogy which might be traced between the ceremonial worship of the ancient Jews, and that of the Hindus would appear to receive a fresh support from the clear resemblance which the *Sanctum Sanctorum* of their tabernacle bears to this ancient sanctuary of the *Hindus*. The worship here is very solemn: no dancing is permitted as in other temples: and it is also curious to note, that *Sidambra* is scarcely ever resorted to by pilgrims, who have for their object worldly gain or gifts. Tired of the world and its vanities, the southern Hindu seeks this place, to spend his days in the service of his god, in acts of charity, or in meditation and prayers that might befit him for the final absorption with the unseen spirit, which is the object of adoration at *Sidambra*."

I think *Sidambara* is a corrupt form of *Chidambara*, from *chit*, intelligence, and *ambara*, atmosphere: the compound signifying the atmosphere or region of intelligence. *Ambara* also means a garment, but that signification does not appear to me to be adapted to this place.

* In A.C. 1292, A.H. 693; *see* Elphinstone's India, *p.* 334.

† A.C. 1347. Grant Duff's History of the Maráthás, vol. I., *page* 38.

begins with the usual prayer to Gaṇapati [or the god of the people], and ends with the customary benediction to the audience. The leaves of the Nímba (*Melia Azadirachta*) are afterwards distributed, and chewed by the people, who also partake of them generally at their houses after their morning prayers or breakfast, as preventives of disease, and promoters of life and wealth.*

For nine days the image of Deví in the principal temple is decorated with flowers, &c., and at the end of the ninth day, a small silver masque of the goddess is placed in an artificial temple or car called Ratha,† which is carried through the streets of the village on men's shoulders, all the householders performing worship as it goes round to their houses. All the details mentioned in the accompanying translation with regard to this festival are still observed. But the zeal of the people has considerably abated.

The ceremonies during the next three months are rather unimportant. The festivals during the 5th month, *i.e.* S'rávaṇa [July and August], are still kept up. People are invited on the 8th day of the first half of the month for prayer, but only a very small portion actually goes to the temple. On the 15th of the same month, the village priest still performs the S'rávaṇí [or the annual ceremony of changing the sacred

* This custom is founded upon the authority of the following verse from *Jyotir-nibandha* (or an Essay on the Stars):—

ज्योतिर्निबंधग्रंथः—तैलाभ्यंगं स्नानमादौ च कृत्वा पीयूषाभ्यं पारिभद्रस्य पत्रं।
भक्षेत्सौख्यं मानवोयाधिनाशं विद्यायुः श्रीर्लभ्यते वर्षमूले।१।

"At the beginning of the year, after rubbing the body with oil, and bathing, man should eat the leaf of the pleasure-giving, wholesome tree of *Nimba*, which has been produced from nectar, whereby learning, health [or long life], and wealth are obtained."

† *Ratha* signifies a car. Most of the *Vaishṇava* temples throughout India have large wooden cars, in which an image of *Vishṇu* is placed, and drawn by large crowds of devotees at certain festivals, the car of *Jagannátha* being the most celebrated. The practice in all likelihood commenced with the *Buddhists*, who are described by the Chinese travellers, *Fahian* and *Hiuen Thsang*, as on various occasions leading the images of *S'ákyasingha* in cars. Perhaps the want of roads and the impracticability of moving any cars, led to the substitution of small wooden temples, which however, in the present case, is called a *Ratha*. Many temples have *palanquins* instead of cars wherein the image is placed and carried about.

thread] * for the entire community, in the village temples where it used to be performed—perhaps two hundred years ago. Population having increased, many of the villagers now have this ceremony done at their own houses. It is curious that the Dípávalí or the festival of lamps is not provided for in this narrative; but that is also duly celebrated, and is one of the best of native festivals. There is nothing worthy of particular mention until we come to the 11th of the first half of the month of Kártika. On this day the ceremony of Madherún [or the little corpse] was formerly performed. A bier was constructed and a living man was placed thereon and carried round the whole village in commemoration of the first sacrifice which the village-devils are said to have exacted from the sage. Whatever the reason, it is clear to me, that this custom points to a very remote period, when human sacrifices prevailed. Happily there is no such custom now at this village, but it still obtains amongst the lower classes in the town and island of Bombay, and other towns in this Presidency, and is observed chiefly during the Holí festival.

After Kártika, there is nothing remarkable till the month of Phálguna, when the Holí festival is celebrated. This Hindu saturnalia has lost much of its prestige. The grosser rights connected with it are now performed only by the more ignorant people, and I am happy to say that it is gradually losing its hold on the popular mind.

It would be tedious to dwell in this abstract on the minutiæ of the festivals and ceremonies, for which I must refer to the accompanying

* The alterations which this ceremony has undergone illustrate the vast change that has overcome *Hindu* society. *S'rávaṇí* has, properly speaking, very little to do with the changing of the sacred thread. It is a sacrifice performed to atone for the neglect of the study of the *Vedas*. The ceremony consists of two parts, viz., *Utsarjana* [or abandonding the study of the *Vedas*], and *Upákarma* or *Upákaraṇa* [*i.e.* the resumption of Vedic studies.] The first should, strictly speaking, be performed in the month of *Mágha* [February and March], and the second in *S'rávaṇa* [July and August]. When people really studied the *Vedas* for their own sake, these ceremonies had a meaning. At present, the relation of *S'rávaṇi* with *Vedic* studies is not generally understood; and the whole ritual has become an empty farce. The eating of the *Panchagavya* [or the five products of the cow] at the time of the *S'rávaṇí* is also an innovation not sanctioned by the old authorities, but engrafted on the original by ignorant people, who fancy that this ceremony consists in eating that, and in changing the sacred thread.

paper and translation. The presentation of Gandha [or perfumes], Viḍás [or packets of betel-leaves, betel-nut, &c.], and either fruit or clothes is regulated according to the rank of the recipient, and the orders on this subject, as well as the places where the inhabitants and their guests are to sit, are laid down in detail. Certain public dinners are provided for. An interchange of oblations offered to the Simádeví [or boundary goddess] is directed on one occasion; and although it is laid down that the Bráhmaṇas should receive oblations offered by other Bráhmaṇas, the distributor and the director of the ceremony is the Sonára or goldsmith of the place, who comes in for a large share of various other village honors. Agricultural communities are more or less conservative, but the above circumstance and several other points in the narrative incline me to the opinion that there was not so much squeamishness about eating and not eating with particular persons, provided their status was equal, and their habits of life the same or similar.

Besides religious festivals and public social gatherings, the narrative gives no account of the inner life or civil administration of the place. In a former part of this paper I have stated the number of inhabitants, their castes, and occupations. The only circumstance that is yet to be noticed is the free intermixture of the Karáḍá and Chittapávana Bráhmaṇas at Murúḍa. Such relationships, though condemned by the more aristocratic families, are now contracted without scruple, and they involve no pains and forfeitures, either social or religious. The Karáḍá families are now only distinguishable by their Gotra.* This might perhaps serve as an example to other communities which rejoice in hundreds of sub-sections of the same section or caste.

* The author of the *Dharmasindhu* states that:—[विश्वामित्रोजमदग्निर्भरद्वाजोथगौतमः अत्रिर्वसिष्ठः कश्यप इत्येते सप्तर्षयः। सप्तानामृषीणामपत्यादमानां यदपत्यं तद्गोत्रमित्याचक्षते।] the descendants of the following eight *Rishis* are called *Gotras*, viz: (1) *Vis'vámitra*, (2) *Jamadagni*, (3) *Bharadvája*, (4) *Gautama*, (5) *Atri*, (6) *Kas'yapa*, (7) *Vasishtha*, and (8) *Agasti*. *Gotra*, therefore means a *clan*. The *Chittapavana Bráhmaṇas* are descended from the following 14 *Gotras*:—वत्स, भारद्वाज, मार्ग्य, कपि, अत्रि, कौशिक, काश्यप, मांडिव्य, वासिष्ठ, कौंडिन्य, वाधूल, मित्रयुद्गल, विष्णुवृद्धि, and आमदग्न्य.

A person who does not belong to one of these 14 *Gotras* is not a *Chittapávana*

My object in laying this paper before the Society is to indicate in what direction information may be sought, such as would in course of time furnish materials for a more or less complete history of village life and institutions of Western India. The difficulty is to get old documents and information. I believe that old private records do exist in different villages, and with many of the oldest families. How to get at them is the question. For, since the days of the Inam

Brâhmaṇa. According to the author of the *Dharmasindhu* the principal *gotras* are 49 in number. They are as follows :—

7 *Gotras from* भृगु.

1. वत्स.
2. विद.
3. आर्ष्टिषेण.
4. यस्क.
5. मित्रयुवा.
6. वैन्य.
7. पुनक.

17 *Gotras from* आंगिरस.

8. अयास्य.
9. गारहत.
10. कौमंड.
11. दीर्घतमस.
12. करेणुपालय.
13. वामदेव.
14. औशनस.
15. राथुगण.
16. सोमराजक्य.
17. हरिद्रुक्य.
18. गारहत.
19. अभिजित.
20. रौहिण्य.
21. भारद्वाज.
22. गर्ग.
23. भरद्वसु.
24. कपि.

14 *Gotras from* अत्रि.

25. अत्रि.
26. गविष्ठिर.
27. वाधूलक.
28. मुद्गल.

10 *Gotras from* विश्वामित्र.

29. कुशिक.
30. लोहित.
31. रौक्षक.
32. कामकायन.
33. अज.
34. कत.
35. धनंजय.
36. अघमर्षण.
37. पूरण.
38. दृढकौशिक.

3 *Gotras from* कश्यप.

39. निभुव.
40. रेभ.
41. शंडिल.

4 *Gotras from* वसिष्ठ.

42. वसिष्ठ.
43. कुंडिन.
44. उपमन्यु.
45. पराशर.

4 *Gotras from* अगस्ति.

46. दृढ्यवाह.
47. पूर्णमास.
48. शिमोदक.
49. पाणिक.

he kept one with himself; the second he sent to Goḥágara; and the third to Divén.* When he commenced to establish or consecrate the image of this place, he caused the ceremony of consecration to be performed by the Vais'ampáyana, and the image was enshrined.† Afterwards, with the view of establishing the Vatandáras [or hereditary people] of the village, he first settled the Vais'ampáyana and the Dátára, giving to the former the Upádhyepaṇa,‡ and to the latter the authority to worship the S'ri or goddess. And, as there was no pasturage for cattle in the place, the sage Gangádhara Bhaṭṭa went to, and asked a spot from Jálandhara Rájá, of the S'ekara dynasty, who was [then reigning] at Jálgám. He thereupon asked land from the [surrounding] four villages of A'súda, Phaṇasú, Gimhavaṇen, and Karaden, as a vatana [*i.e.* hereditary property], and gave it to the sage, who had it determined that no other person except the sage had any proprietary right in that land. Taking leave of the king, he came to his village, and within the four boundaries thereof established gods and shrines in different localities for restraining the devils, and [in this manner] with the Bhadrágiri mountain to the south, Chandragiri mountain to the north, the A'sava river to the east, and the

* Tradition describes this to be the village now called Divenborali, in the Habsî's territory. The three images at Divenborali, Murúḍa, and Goḥágara, are considered by the people to be sisters, although all of them being the images of the same goddess, Devi, one would suppose the new relationship to be superfluous. It is said, and is still believed by the bulk of the people, that during the annual festival in the month of Chaitra, when the *ratha* or car of the goddess is carried to a particular place at Murúḍa, a kind of spiritual communion takes place between that image and the image of Goḥágara, and at that time, if a person be frying *vaḍas* [a kind of native cake] [in sweet oil raised to a very high temperature], he can take out the *vaḍas* from the boiling oil with his hand without burning his fingers, the oil being said to be miraculously cooled on that particular occasion, in consequence of the spiritual meeting of the goddesses. I have never yet been able to get hold of a person who could say of his own knowledge that such a thing had ever happened. The answer to an inquirer generally is—"what is difficult for God to do?" This appears to me a priestly trick, like the congealing of St. Januarius' blood, and others in the various countries of Europe and Asia. The word *Divén* is most likely derived from *Diva* (heaven), whence also *Devi*, a goddess of heaven.

† In the principal temple in the midst of the village, where it stands to this day.

‡ The office of performing sacrifices. The term is now applied to the village priest who conducts all the usual Hindu ceremonies.

sea to the west, within these four boundaries he began to establish [colonies of] Bráhmaṇas, commencing from the south. On this side of the river he established the tutelary deity of the village, and kept a straight road to the west of it; and to the west of this road he assigned a place to himself, and there established his disciple Vais'ampáyana, whom he looked upon as his son. To him he assigned his honors of seniority, the gandha,* the viḍa,† and dharmádhikára.‡ And there a gaḍadú or guardian idol was installed;§ and a Niraguṇḍá Deví ¶ was installed by him in his own grounds for the preservation of kine. To the north of his own place he left a way to go to the burning-ground, assigned a spot for women going to immolate themselves with the corpses of their husbands to sit upon, and to the east of the straight road established Lakshmí Náráyaṇa, and assigned the Bráhmaṇa Bhávé to his worship, giving him a spot of ground close by, where he was made to stay. To the east thereof, the Bahiravadeva and Kálikádeví were installed, and in their vicinity, a number of tutelary deities were established. A road to go to their temples was kept. To the north of the road leading to the burning-ground, the disciple Vais'ampáyana was established, and to him the office of priest to the whole village and to all the gods in the temples was assigned. To the north of the latter, a Bráhmaṇa [sur] named Nená was established. To him the authority of Mahájana ‖ was given. To the north

* *Gandha* signifies a fragrant substance, but here it means sandal-wood powder, which, mixed with water, is applied to the foreheads of persons assembled on the occasion of social and religious festivals, according to the warrant of precedence.

† Packet of betel leaves made up with betel-nut, lime, spices, &c. This is generally chewed by the natives after meals, but is also presented to guests and visitors as a mark of honor.

‡ Authority to expound the social and religious law to the villagers.

§ *Gaḍadu* means anything driven into or buried under the ground. There are a number of idols with this appellation. They are blocks of stone, and are evidently the boundary marks of the different *Thikaṇas* [or holdings] assigned by the sage to the first settlers. They appear to have been installed to inspire a sort of religious awe amongst neighbours about the sacredness of property.

¶ A local deity, so named after a shrub which grows wild at this spot, and is called *Niraguṇḍi* or *Vitex Negundo*.

‖ *Mahájana* means a great man. Here it is the designation of certain hereditary officers, who have no political privileges, but have a certain precedence allowed them on social occasions in the village.

thereof the Bráhmaṇa named Báḷa was established. To him the authority of Vartaka* was given. To the eastward thereof a road to go to the mountain was kept. To the north thereof the goddess Varadákshayaṇí † was installed. Thereafter, to the west of the straight road [leading from south to north], S'ri Gangá Náráyaṇa was established, and to the worship thereof the Bráhmaṇa Parájapyá was appointed. To the north thereof the Bráhmaṇa Jos'í [*i.e.* the astronomer] was established. To the north of that a tutelary deity was installed. To the north of that again the Bráhmaṇa Sutára was established; to him the authority of Vartaka was given. To the north thereof, a road going from east to west was kept. To the north of this, and in the centre of the village, the establishment of S'rí [*i.e.* the Deví, or Bhaváni,] was made in the beginning. To the east thereof four gods were installed. To the north thereof the Bráhmaṇa Gokhalá was established. To him the office of [her] worship was assigned. Thence a straight road to the temple of Mahádes'wara was made. In the middle thereof a tutelary deity was installed, and to the east, in the vicinity of S'ri Mahárudra [the aforesaid Mahádes'wara] also, was another tutelary deity installed. To the east and west and to the north of that, tutelary deities were established in different places. Near the S'rí, on the north side, there was a self-made goddess, Sváyambhuvá, [deví], in the banyan tree, which was installed at the very spot near the S'rí. Also a tutelary deity was installed. Near the S'ubhádeví, on the north side, the Bráhmaṇa Dítára was established. To him authority to worship was given. To the north thereof the Bráhmaṇa Karandíkara was established; to him the rights of Mahájana were given. To the north the Bráhmaṇa Koparakara was established. To him the rights of Vartaka were given. To the north thereof, and to the east and west of the road, passages for going to the burning-grounds were kept. To the east of the straight road [from south to north] S'rí Nágles'wara was enshrined. Close by, the Bráhmaṇa Gókhalá was established, and to him the right of worship was given. To the west thereof the goddess Chandrabharáḍí was established. To the east of Nágles'wara a tutelary deity was installed. To the west of the straight road, on this

* *Vartaka*, literally a manager. The different *vartakas* are a kind of village wardens, and have the custody of the temple and its property, and certain precedence on social as well as religious occasions.

† Varadákshayaṇí, the granter of vows.

side of the Gaḍadú-stone, the Bráhmaṇa Dhárapa was established. To him the rights of vartaka were given. To the north thereof place was assigned for a S'unyálaya [or the abode of nothing].* To the east thereof a path to go to the village of A'súda was kept, and on that path a tutelary deity was established. To the east thereof, and to the north of the mountain in the vicinity of the river, a tutelary deity was installed. A Gaḍadú-stone was fixed to the south of the "abode of nothing." To the west of that Gaḍadú a goddess named Banachí † was established in the bana or forest. To the north thereof, beyond the river, and underneath the Chandrágiri on the sea-shore, the Simádévi [or boundary-goddess] was established. A Sonára was appointed as her worshipper. In this manner gods and temples and other tutelary deities, were established in different places, to restrain the devils. Other Vatandáras were also established in different places, and between the properties of the Vatandáras, Gaḍadú-stones were fixed. [Now the sage] saw in his mind that hereafter the kingdom of the Yavanas would come; therefore to the north of the village and beyond the Gaḍadú-stone, an 'abode of nothing' was built. To the east of the 'abode of nothing,' and beyond the Gaḍadú on the west side, a spot was reserved for the Yavana; and plots on this and that side of the Gaḍadú-stone were reserved for other castes. In what manner the Vatandárs should conduct themselves from the 30th of Phálguna is laid down as below:—On the 30th, *i.e.* the day of the new moon, the Dátára should send invitations from the S'rí, or goddess, throughout the village for the Vasantanavarátra, *i.e.* the first nine days of the first bimestre of the Hindu year.‡ On the 1st of the first fortnight of the month of Chaitra, the trumpeter should blow the trumpet at the house of each Mánakarí [or privileged person]. In the temples of S'rí and S'ubhádeví the ground should be cowdunged, cleaned, and bedecked with streaks of ashes of rice-husks, turmeric, &c., and something should be spread for people to sit upon. Afterwards the goddess

* *S'únyálaya*, or the abode of nothing, appears to be the name applied to a Muhammadan mosque, and it combines as well the physical fact of there being nothing in the place, and a sort of suppressed ridicule of the followers of a faith whose temples are "abodes of nothing."

† *Bana*, forest; hence *Banachí*, belonging to a forest.

‡ The trumpeter goes round and stands before each house, blows the trumpet for a few seconds, stops and calls out, "I am come from the goddess to invite you to the Chaitra festival, hoh!"

should be bathed early in the morning with water [by the slight ablution called Malasnána]. Cisterns at the door of the temple should be filled with water for the villagers to wash their feet, and for sipping the water with the palm of their right hands [before entering the temple]. The priest, Vais'ampáyana, should repair in the morning to the temple of S'rí; and on his arrival, the Dátára should give him a seat, and should come to worship the image with the necessary materials for worship. The Dátára should perform the worship, and the Vais'ampáyana should dictate how to do it; and [the latter] should always expound the Puráṇas. And after the villagers have come to the temple of the S'rí, five or ten of them, together with the Mahájana, the Vartaka, the Upádhyáya, the Jos'í and the Dátára, should go to the house of whosoever may have lost a member of his family, and [all of them] should honor the bereaved, and should conduct him to the temple of the S'rí, with the flutes playing and the drum beating. And after the bereaved persons are so brought, all should assemble and sit in the temple of S'ubhádeví, and thereafter, the Jos'í should stand near the goddess, and read the calendar for the year to his audience, keeping the same afterwards in the temple of S'rí. After it is kept, the Dátára should distribute Viḍás. Thereafter, the Vais'ampáyana should sit near the goddess, and read the letter of invitation in the technical language of the Siddhapurusha * [*i.e.* the sage who founded the village], and on that day a letter [of invitation] should be first written to the good Bráhmaṇas at Murúḍa.† After the reading of the letter, the Dátára should give to Vais'ampáyana the Gandha, Viḍá, and S'iddhá.‡ Thereafter Harikathá, or preaching after the usual mode, should be held, and at its conclusion, Gandha, Viḍás, and Dakshaṇá ¶ should be given to all; after which all should go to their homes. After the villagers have retired, the Dátára should spread carpets, &c., for people

* *Siddhapurusha* is derived from *Siddha*, perfect, and *purusha*, man; properly it means an ascetic who by mystical and austere practices is reported to have obtained supernatural powers.

† This is a letter addressed in the name of the people of Murúḍa to the people of (1) Murúḍa itself, (2) Anjarlen, (3) Keḷas'i, and (4) Veḷása, inviting them to the Chaitra festival. It is written in Sanskrita.

‡ Uncooked food.

¶ Small presents in money.

to sit upon and to listen to the Puráṇas * and Kathá,† in the evening; for the reader of the former [*i.e.* the Puráṇas] he should provide a seat and a lamp. At the conclusion of the Puráṇa and Kathá [respectively] Gandha and Vidás should be distributed. In this manner people should go on till the third, on which day the Sonára and the trumpeter should invite all the people of the village for the Chaitra festival of the boundary-goddess [Simá-devi]. On the fourth day [of Chaitra] all should go to Simá-devi to dine with oblations of eatables. On the morning of that day the Sonára should take from the Dátára the masque [of the goddess] to be put on the face of the idol. After the people have gone to dine, the privileged men should get the oblations as detailed below:—

2 oblations to the Mahájanas.
4 do. to the 4 Vartakas.
2 do. to the Upádhyádharmádhikárí.
1 do. to the Jos'í.
1 do. to [2 letters lost].
1 do. to one Dátára.
5 do. [to whom, it is not clearly stated].
4 do. to the authorities of the 4 temples.
1 do. to the Kharavalá.

The Sonára should cause oblations to be given to the Vatandára Bráhmaṇas by the [other Bráhmaṇa] villagers, taking and receiving from each other [in exchange]; and 5 oblations to the Maráṭhás and other castes, and the Gurava [*i.e.* the officiating S'údra priest] of the idol Bahirí.

5 oblations to the Gurava of the village A'súda.
5 do. to the barber.
5 do. to the Vatandárs of Sáladúren [here spelt Sáladúla].
5 do. to the carpenter.
3 do. to Sonú, the bricklayer.
5 do. to the Gávaḍá [*i.e.* a caste of Hindús who manufacture salt].
2 do. to the Várika [a sort of village beadle].

Altogether 6 oblations.

* Some *Puránic* work is read and explained, and this is popularly called *Puráṇa*.

† An itinerant preacher stands, and taking some moral texts illustrates them by arguments as well as legendary tales; and this mode of preaching is called *Kathá*.

5 oblations to the trumpeter.
5 do. to the tailor.
5 do. to the washerman.
2 do. to the gónwaḷá.
2 do. to the oilman.
1 do. to the copper-smith.

In this manner, the oblations should be distributed by the Sonára. After the dinner is over, the Jos'í should read the Panchánga,* and the Kárabhárí † should give to the Vais'ampáyana a blank paper for writing a letter.‡ Thereafter preaching should be held. The Dátára should give the Gandha and Viḍá, first to the Vais'ampáyana, and [afterwards] to the Jos'í, and the Mahájana Vartaka, and to every one else also. Thereafter the Vatandár [officer for the year] should give to the trumpeter Onváḷaṇí § [*i.e.* wave offering] out of the money from the Enam amount of the village. Thereafter the Dátára should take the masque [in his hand], and with all the other villagers should come by the western road, along the sea-shore, *vájat-gájat* [*i.e.* beating tom-toms and trumpeting]. On the way, when arrived opposite to the "abode of nothing," the musical instruments should not be played upon for a moment. Thence they should come into the quadrangle facing the temple of S'rí Durgá. On arriving near the temple of the S'rí, the villagers who may be near the temple, and those who have come along with the masque, should embrace and salute each other. Thereafter, the Ratha or car of the goddess should be lifted up; the Dátára should mount it, and it should then be brought by the Bráhmaṇas in the Péṇṭha or quadrangle; and the Dátára should offer incense and prayer to all the gods, after which the Ratha should be kept in its proper place. Thereafter, people should go to the temple of the goddess, and the Dátára should distribute Gandha and Viḍás according to the order [laid down]. All should

* Almanack.

† Manager of the village.

‡ This is the letter inviting people of other villages to the annual festival [*vide* note †, *page* 16].

§ *Onwáḷaṇí* or wave offering, from *Onwáḷaṇen*, to wave. A platter containing lighted wicks, a box of turmeric, and sometimes betel-nuts, and a few coins are taken around the head of a person or idol, for the removal of all troubles and evils, and also in consecrating; and any money put into the platter by other worshippers as an offering, is called the *Onwáḷaṇí*.

then go to their respective homes. At night the flute-player should accompany all the privileged persons to the temple, from the Gaḍadú or boundary-stone of the sage's holding. After they have arrived, whoever may not have come, should be invited and brought by the Várika by order of the Mahájana Vartaka. The Dátára should spread carpets, &c. to sit upon, and have the lamps lighted. The expounding of the Puráṇas and preaching should then be held, and at their conclusion the Dátára should distribute Gandha and Viḍás in the order laid down; and Gandha should also be applied [to the forehead of], and Viḍá given to the Sonára. In this manner, the Navarátra [or nine nights] should be spent. The Jos'í should read the Pancháṅga every day in the temple of the goddess. On the morning of the 5th day, the Gurava or flute-player should play at the temple of the goddess, and the houses of the privileged persons, in the following order:—

First of all in the courtyard of the temple, that is, once in the courtyard which is that of the temple as well as of the Dátára [Bráhmaṇa], and again in the vicinity of the other gods. Thence to the privileged persons; thus: near the door of the Mahájana [sur] named Neṇá; thence near the spot of the sage opposite the door of the Vais'ampáyana; afterwards opposite to the door of the Bálavartaka; thence opposite the door of the Upádhyá; thence opposite the door of the Dhárapa. Before the Dhárapa, the instrument should be played upon opposite the door of the Karandíkara Mahájana; thereafter, opposite to the door of the Jos'í; thence opposite the door of Sutára-vartaka; thence opposite the door of Kopárakara-vartaka; thence [about 3 letters lost]. In this manner, in the morning, in the noon, and in the evening, at the time of their going to hear the Puráṇas and the preaching [the flutanist should play]. In this way, at the conclusion of the Puráṇa and the preaching, the Gandha, Viḍás, bits of cocoanut,* should be distributed in the order above mentioned. Thus [people] should go. On the seventh day, the Dátára should invite the privileged persons and the servants to a feast, called Kelavaṇa, on behalf of the goddess, in the following order: Two Mahájanas with two servants [here called Paḍghamkara];† four Vartakas and four

* These are popularly called *Gaṇesa-pújá*, or the worship of Gaṇes'a. How bits of cocoanut came to be so named, I cannot say.

† *Paḍghamkara*, is a drummer, but as there are not many drummers at this feast, the word, I apprehend, means simply a servant or attendant.

servants, altogether eight; two, Vais'ampáyanas and Dharmádhikárí, and two disciples, being in all four; the Hirá Jos'í and his disciple one, in all two; one Kharavaḷá; the worshippers of the four temples. In this manner the privileged Bráhmaṇas and the privileged persons of other castes should be invited to the Kelavaṇa-feast. The Sonára should ask of the Dátára, the image called Bhogamuhúrta to be seated on the car in order to have it cleaned and furbished; and the Dátára should give him the Gandhá and Viḍá.

The privileged persons of other castes are as follow:—

1 Sonára or goldsmith.
1 the Vájantrí, *i.e.* flute-player.
1 Dhólakarí or drummer.
2 Várika or beadle.*
1 Gávaḍá or salt-manufacturer.
1 Sutára or carpenter.
1 S'impí or tailor.
1 Sáḷi or weaver.
1 Kumbhára or bricklayer.
1 Gurava or idol worshipper of the S'udra class from A'suda.
1 Nháví or barber.
1 Gurava or S'údra-worshipper of the idol Bahirí.
1 Gonvaḷá.†
1 Telí or oilman.
1 Paríṭa or washerman.
1 Chámhár or worker in leather.

In this way the privileged persons of other castes should be invited. On the 8th day all should assemble, and taking all the materials for a feast from the goddess's store [4 letters lost], all should assemble to have a grand dinner, sending invitations to [the villagers of] A'súda and Karanden; all should go to dine on this occasion of the goddess's festival. The Sútara ‡ should clean the place with cow-dung or otherwise, and bedeck it with streaks of the ashes of rice-husks, &c. The Dátára should worship the Rasaí [*i.e.* the whole collection

* *Várika*, in some parts of the country, means a barber, but here he is a kind of beadle at the great temple of the village.

† *Gonvaḷá*. The word means a cowherd. But here it stands for a man of that surname. The *Gonvaḷá* family is extinct, but the name is called out when the particular village-honors of that family come in their order.

‡ Not the carpenter, but one of the *Bráhmaṇas* with that cognomen.

of cooked food], and take away the oblation with music. The Upádhyá should accompany, in order to dictate how to perform the worship. On their return, the Upádhyá should pour a small quantity of ghee over the cooked rice, serve it out to each individual in order to purify the rice, and should make the Dátára pour out on the ground a small quantity of water, offering the whole as an oblation to the deity. Thereafter the people should dine, and Viḍás and money-offerings, should be distributed. In the evening, Bála Vartaka should have a great oblation prepared for the goddess. Invitation should be given in the morning to the Upádhyá and Dharmádhikárí Vais'ampáyana, and the Jos'í [4 letters lost], and after they have been brought, the Mantras [or sacred verses] necessary to the offering of the great oblation should be recited, and the oblation, together with materials for worship being taken in hand, they should repair to the temple of the goddess, blowing the trumpets and beating the tom-toms. After going there the goddess should be worshipped, and the oblation, which will have been placed in a vessel made of Bámbú work, should be presented to the goddess. The oblation and worship being completed, oblations should be presented to the image to be placed on the car, then to the goddess called Bhávaí. There is a tutelary deity behind the goddess S'rí. That should be worshipped, and oblations presented [to him]. Thereafter the Gaṇapatí, and S'ubhádeví, should be respectively worshipped and presented with oblations. Thereafter Gandha, Viḍás, and money-offerings should be distributed to the Bráhmaṇas. Thereafter all persons should pass through a Tóraṇa * constructed on the north side of the S'ubhádeví by the trumpeter. One should go to dine of the oblation at the house of the Dátára, and all the others should repair to their homes, and take their meals, after which they should go to the temple of the S'rí, and after the hearing of the Puráṇa is completed, the ornaments of the goddess should be taken out of the treasury, and given by the Mahájana-vartaka to the Dátára, whom they should cause to put them upon the goddess. Thereafter the Bála-vartaka should take the staff of the goddess and stand near the S'rí, and the Koparakara-vartaka should light the lamps in the Maṇḍapa,† and should stay the whole night supplying oil and wicks. The Sutára-vartaka should fan the

* *Toraṇa* is an arch prepared with the branches of trees, &c., and supported by plants of the plantain.

† A temporary hall for the people to assemble.

goddess with the brush of peacocks' feathers. The Mahájana-vartaka should make the Várika spread seats [mats, &c.] in the Maṇḍapa, and thereafter should seat the people who may have come from other places, in the spots which have been appointed for them. The inhabitants of the place, and the people of A'súda, should sit in the same place on the south side, with their faces to the north. The Vais'ampáyana should sit in the seat of the sage, facing the whole assembly. After being seated, preaching should be caused to be held, and rejoicings should be made with singing, music, and dancing.* Any inhabitants of other places, who may have come to the village, but may not be present at the preaching, should be very respectfully invited, and conducted with honor to the assembly, and rejoicings should be made. At night the Sonára who has taken the image to be furbished, should bring it back, and the Gandha, Viḍás, bits of cocoanut, and money offerings, should be distributed to the whole assembly; and before sunrise the next morning, the whole place should be cleaned and bedecked, and the goddess should be bathed by the Dátára. Those persons who may have gone to the temple and made [about 6 letters lost], should cook their food at the temple, offer oblations to the S'rí, and, taking a Bráhmaṇa and a Bráhmaṇa lady in their company, should take their meals before sun-rise. In the morning all should repair to the temple of the S'rí. The Dhárapa should bring the image to be placed on the car, and the Dátára should worship it, and on the worship being completed, the former should place it on the car. The Bála-vartaka should take the staff in hand and walk before the Ratha or car. The Sutára-vartaka should see that the materials of the Ratha are [in] complete [order], and should take the flag in hand and walk before the Ratha. The tailor should clothe the Ratha. The barber should put a looking-glass therein. In the Maṇḍapa of the S'ubhádeví, the Dátára should spread mats, &c., for the Vatandárs to sit upon. Thereupon all the Kárabhárís should take from the stores the grain and money to be paid for service to those people of other castes who have to serve, and which should be given to them all by the Koparakara-vartaka in the order laid down. The Dátára should first of all give the Gandha and Viḍá, to the Koparakara, next to the Mahájana, next to the Dharmádhikárí Upádhyá, next to the Jos'í, next to the Bála-vartaka, next to Dhárapa, and afterwards to the Sutára. All should then come near the

* Dancing at this festival has long gone out of fashion.

Ratha. On arrival, the Nená Mahájana should apply wet betel-nuts in front of the Ratha, in perpendicular and horizontal lines, so as to form a Makhara.* To him the Dátára should first give the Gandha and Viḍá when he comes near the Ratha, and he should give betel-nuts to the privileged persons. The Paráj apé should likewise stick plantains to the Ratha, in perpendicular and horizontal lines. To him the Dátára should first give the Gandha and Viḍá, and he should give the plantains, first of all to the Vais'ampáyana and Dharmádhikárí, in the place of the sage, and also to the other privileged persons. Thereafter the Sonára should give a páṭa, or a low seat, made of gold and silver, to the goddess, to sit upon, near the Ratha. Thereafter, the Dhárapa should walk along with the Ratha. The Dátára should mount the Ratha. The Kóparakara-vartaka should mount the Ratha, and light the lamp. All the Bráhmaṇas should lift the Ratha, and carry it into the quadrangle. After going there, the Sutára, and Dhárapa, and Ashva (?), and S'upra (S'udras?), and the people of four villages being collected, the Ratha should be carried, all the others accompanying it. First of all it should be taken to the north side, should be stopped before each house; the worship and oblation, which the Bráhmaṇa and a lady [having her husband alive] will present [at each house], should be received; at each house, the children should be mounted on the Ratha; the Dátára should offer incense, and wave the lights now and then to the Devasthánas [or the places of gods] which there are in different parts of the village. It should return from the northern boundary-stone, and should then pass by the road to the south side of Nágals'vara. Whilst it is being carried that way, the Sonára should offer the oblation and worship from his house, and should mount the children on the Ratha when it comes near his place. Thence the Ratha should be carried by the passage to the east, and going from north to south; incense should be offered, and the lights waved to Mahádes'vara and all other gods, and it should then be brought into the quadrangle, and thence carried up to the river at the south, being stopped before each house. Being carried to the end, incense should be offered and lights waved to the Devi of Gohágara, and the Ratha should be carried back and stopped

* A gaily dressed up frame bedecked with flowers and gaudy trappings, within which idols or human beings are seated on joyful occasions.

before the temple of Náráyaṇa. There all the S'údras, children and all, should fall at the feet of S'rí or goddess; the Gonvalyá should give water to all the carriers who lift the Ratha on their. shoulders. Thence from the place of the Upádhyá Váis'ampáyana, he [the Upádhyá-Vais'ampáyana] should be taken on the Ratha and carried to the spot of Gangá Náráyaṇa, and there the Upádhyá should come down, and offer incense to and wave lights before Gangá-Náráyaṇa. Thence the Ratha should be carried to the quadrangle, where the Bráhmaṇas should again take it upon their shoulders, carry it near the temporary hall, and deposit it in its proper place. Thereafter they should go to view the goddess, receive the Gandha and Viḍás, and return to their respective homes. In the evening all should go to perform the ceremony of abandonment, and for paying off the different persons for their services. The Várika should be present there, fasting, and hold a weapon in his hand; and first of all [he] should call out the name of the Dharmádhikárí Vais'ampáyana; next he should call out the name of the Upádhyá Vais'ampáyana; thirdly he should call out the name of the Jos'í; fourthly he should call out the name of [about 4 letters lost]. In this manner, having called out the names of the Upádhyás and Jos'ís of the village, as well as those of other villages, the Dátára should give them Gandha, Viḍás, and S'eles* in the order laid down. Wages should be paid to the different servants. On the tenth all should assemble, and should cull the youngest cocoa-nuts from the trees in the Enám-garden, and with the water obtained from them, should give a cooling bath to the goddess, perform her worship, and should present an oblation, provided with all the articles, items, and particulars necessary to render it complete. Thereafter Gandha, Viḍás, and bits of cocoa-nut should be distributed to all, and the ceremony of the nine nights completed. On the seventh of the second half of Chaitra, the Dátára should invite all the inhabitants of each house to repeat the name of the goddess, and turn the beads of the rosary. On the eighth, the Dátára should perform a solemn enunciation of the object of the ceremony, and should give to the Vais'ampáyana Upádhyá the office of A'chárya, or the officiating priest, who should cause the repeating, &c.,

* S'ele is the plural of S'elá, which is a sort of scarf depending from the shoulders loosely over the body. No such clothes are actually distributed at present, but they might have been so formerly.

to be performed by all, and complete the ceremony. On its conclusion, Gandha, Viḍas, and money-presents should be distributed to the A'chárya and all the other Bráhmaṇas. All should then go home. On the fourteenth of the second half of the month of Chaitra, the Dátára should have the ceremony of Uktávaḷa (*i.e.* of sprinkling boiled rice over the streets of the village) performed, and should offer sacrifices to the devils. On the last day of Vais'ákha, the Várika should repair to the temple of S'rí, and after the Dátára has brought out the idol Bhávaí Deví, which is in that temple, should clean the place and bedeck it with streaks of the ashes of rice-husks, &c., and should sit there. The women of the village will go to see that goddess, and will perform her worship and present her with oblations and money-offerings, both of which last should be carried away by the Várika. In the evening, the goddess should be kept by the Dátára in the sanctum sanctorum, and the Várika should clean the place and bedeck it as before.

On the fourteenth of the second half of the month of Jyeshṭha, the Maḍherún [or the little corpse]* should be carried round. The materials for this should be furnished by the Bála-Vartaka. The Dátára should announce the determination of performing the ceremony, and the Upádhyá should cause him to pour the water. Formerly, when the devils had taken the life of the Bráhmaṇa [Dátára], the sage had caused them to bring him back to life, promising them a human sacrifice, which should therefore be dressed in new clothes, and be accompanied throughout the village by the S'údras and the worshippers of the inferior deities, and after being carried round the village it should be brought to the temple of the S'rí, and the holy water from the temple, as well as the waters from the tanks and wells built by the sage, being brought, should be sprinkled thereon, and incense should be offered and lights waved to the goddess, to whom prayers should be offered by all; the S'rí should then cause the man to come to life again.

From the tenth of the first half of A'sháḍha, the Cháturmásya, or the quadrimester, commences, and from that day and the day following, the masque of the goddess should be put in a pálkí, [or palanquin as it is more commonly called] and carried round the whole village, and the worship and oblations, which the people will offer, should be received.

* See preliminary remarks, page 8.

In this manner people should go on till the eleventh of the first half of Kártika.*

On the fourteenth of the first half of S'rávaṇa, an invitation from the goddess should be issued by the Dátára to all for the performance of S'rávaṇí [*i.e.* the ceremony of renewing the sacred thread]. On the fifteenth, the Upákarma [or the taking up the study of the Védas], should be performed. The Utsarjana [or the ceremony of suspending the study of the Védas] should be performed in the temple of Mahádes'vara. The materials for performing the Upákarma should be kept ready by the Dátára in the temple of S'rí, and the Dátára and all others should make the necessary determination, worship the Gaṇapati, and throw rice on the Upádhyá, who should then begin the ceremony and complete it. The lamps, which may have been brought there for presentation, should be presented—the first to the goddess; and if there be a second, it should be given to the Vais'ampáyana; if a third, to the Dharmádhikárí; if a fourth, to the Jos'í; if a fifth, to the [about 6 letters lost] Koparakara; and if there be more, they should be given to the different great Bráhmaṇas amongst the inhabitants. The determination for giving the lamps should be caused to be performed by the Upádhyá. Thereafter all should go home. The Upádhyá should be invited by the Dátára to dinner. In the village, whoever has to perform any sacrifices for the deities or to the manes of ancestors, should first of all call upon the privileged persons at their houses, and invite them according to the order laid down. Whenever there is a ceremony in the temple of S'rí on account of the village, the determination to perform the same should be made by the Dátára, and the Vais'ampáyana should be appointed the conductor of those ceremonies, and the Sadas'avarṇa † should also be given to him. In the village also people should conduct themselves as is herein laid down. The Jos'í should be appointed Brahmá.‡ The duty of Brahmá on the occasion of the ceremony of S'rávaṇí, should be conferred upon the

* This practice has ceased.

† *Sadas'avarṇa* is a corrupt form of *Sadasyavarṇa*, which means the authority of *Sadasya* or head of a *Sadasa*, an assembly.

‡ *Brahmá*. The first of the Hindu Triad, representing the evolver and constructor of the universe. Here it means the fourth priest officiating at a *Srauta* sacrifice, whose chief duty it is to decide on the propriety or otherwise of the texts recited during the ritual, from the *Rig*, *Yajur*, and *Sáma Vedas*.

Vais'ampáyana. The Gandha, Viḍá, and all honor first due to the sage should be given to the Vais'ampáyana, he being called the son. The duty of Brahmá belongs to the Jos'í. The offices of Upádhyá and Dharmádhikárí, these two honors in the village, belong to the Vais'ampáyana. The third belongs to the Jos'í. [About eight letters lost.] To whoever, besides the Bráhmaṇa, may be entitled to wear the sacred thread, as well as to the Gujars, and Kshatris and Sonáras, there is no other Upádhyá except the Vais'ampáyana, and no other Jos'í, except the village Jos'í. In this manner everything should be conducted.

On the fourth of the 1st half of Bhádrapada, whatever people may come in the temple of the S'rí, to see the Gaṇapati, the Dátára should give them Gandha and Viḍás. On the 15th of the same half-month and on the last day of that month, the Dátára should invite the people of the village to the S'áradí-navarátra, [or the first nine nights of the month of A's'vina,] on behalf of the S'rí. On the 1st of A's'vina-s'uddha, the Kárabháris or managers of the village should cause the Dátára to bring, from the Enam-stores of the village, materials for establishing the Ghaṭa,* and the Dátára should make the determination and formally enunciate the purpose of the ceremony, and bestow the office of A'chárya or officiator upon the Vais'ampáyana. Thus the Ghaṭa should be established. The offices of the Deví should be recited. And the people should listen to the expounding of the Puráṇas. On the seventh day, the Dátára should issue an invitation for repeating the names of the goddess and turning the rosaries. All the people, the young and the old, should come and perform the repeating the goddess's name, and turning the rosary. The formal enunciation of this ceremony should be made by the Dátára, and the duty of officiator should be conferred upon the Vais'ampáyana, who should conclude the ceremony. On the 9th day, materials for performing the Homa, or fire-sacrifice from the Enám-allowance [are to be brought]. After the conclusion of the Homa, an oblation should be given, which the trumpeter and the Várika should take away. Thereafter milk should be

* A vessel for holding water, having a mango-sprig, a cocoa-nut, and betel-leaves, and betel-nuts over its mouth, and certain mystic marks made with red-lead or reddened turmeric. Into this, as the temple, the entrance of the goddess is supplicated by mantras.

poured upon the S'rí, in order to give her a cooling bath, and excellent worship should be afterwards performed and an oblation presented, and Viḍás and money-presents should be given to the Upádhyá and other Bráhmaṇas. In return for the Japa * to be performed during the Navarátra, the Upádhyás should cultivate the field called Maḷá, and enjoy it as an Enám. On the morning of the tenth, all should go to the temple of the S'rí and the Upádhyá should cause the Dátára to perform the ceremony of abandoning the Ghaṭa, and sprinkle the water upon all. In the evening all should go to cross the boundary by going near the temple of Mahádes'vara, and worship the S'amí-tree (*Mimosa Suma*), or the worship of the S'amí-tree should be performed on the village-boundary, near the river. Thereafter all should come, with tom-toms beating and trumpets blowing, to the temple of the S'rí, and view the goddess; after which, all should go to their respective homes.

On the 15th of the first half of the month of Kártika, all should go to light the Tripura.† Gandha and Viḍás should be given to all from the Enám allowance.

In the month of Pausha, on each Tuesday, Gandha and Viḍás should be given to all, from the Enám allowance.

On the fourteenth of the second half of the month of Mágha all should perform [about three letters lost].‡

From the first of the first half of Phálguna, the dancers or sport-makers should pay respects at the temple, and at the houses of the privileged persons, in the proper order. The houses of the privileged persons should be visited from the south to the north [namely, the first house must be the southernmost, and thence they should visit them in the direction from south to north, the last house in the north being honored last]. On the 15th [of that month] the Sonára should perform the sacrifice [to the Holí] on the east, beyond the tutelary deity at Navánagara [or the new-town]. The

* *Japa*, the repeating the name of god, and turning the rosary.

† *Tripura*. A lamp-pillar erected in front of a temple, on which one or more lights are placed.

‡ The letters lost probably refer to the observance of the fast on this day, which is well known as *S'ivarátri*, or the night of *S'iva*. On this day, *S'iva* is worshipped with mango-blossoms and white flowers, which are reckoned the favorites of that deity.

Sonára should invite the privileged Bráhmaṇas; the trumpeter should precede all of them in the evening, when they should go by the road leading [to Navánagara] by the passage through the [east-north-east corner of the village] place called Koparí. After going there, the Vais'ampáyana should dictate the form of worship to the Sonára. Thereafter Gandha and Viḍá should be first of all given to the Vais'ampáyana-Upádhyá; secondly, to the Mahájana; thirdly, to the second Mahájana; fourthly, to the Dátára; fifthly, to the Jos'í; sixthly, to the Bála-vartaka; next to the Dhárapa; then to the Sutára; and afterwards to the Koparakara-vartaka, and the other inhabitants; and all should return, trumpets blowing and tom-toms beating, by the above-mentioned corner passage to the neighbourhood of the S'rí Bahirava. On arriving there, the Daḷaví should supply the materials of worship to the Vais'ampáyana who should perform the worship, and all should circumambulate [the pile], and light the Holí,* after which the Gurava and Várika should escort all to their respective homes. On the 1st of the 2nd half of Phálguna [*i.e.* on the day following the Holí] the Sonára should assemble the people of five clans † and castes, and come from north to south at the Holí of the god Bahirava. On arrival, the Bahirava should be consulted,‡ and with his consent all should come into the village near the temple of S'rí Náráyaṇa. The worshipper of that place will have had a small tank filled with water on purpose, which should be sprinkled on the sport-

* *Holi* from *Holiká*, a *Rákshasí*, or female demon, in whose honor this festival is held. From the 5th of *Phálguna* (February and March) the villagers assemble at certain spots appointed for the purpose, and prepare small piles of wood, grass, &c., which are lighted in honor of the goddess, and after the flames have burst out, all the people circumambulate them. On the 15th, which is considered the great day of the *Holí*, larger piles are generally constructed, and, principally where S'údras are concerned, animal sacrifices are offered.

† It is hard to say which five castes. The word appears to me to be used as an equivalent for 'many.'

‡ The mode in which *Bahirava* and other inferior deities are consulted (for no superior deity is ever consulted in this manner within my knowledge,) is as follows:—Flowers, rice, betel-nuts, or some such substances are wetted and stuck to the seat of the idol, and the consulter puts the question thus: "If such and such a thing is to happen, give the right hand one, *i.e.* let the flower, &c., on the right hand fall." He waits a few minutes, and either by accident or atmospheric influences, the flowers either on the right or the left fall down, when the reply of the deity is considered as favorable or otherwise. If both the flowers, &c., fall simultaneously they are again stuck up.

makers who may have gone to visit the tutelary deity. On return, the people should come playing the Dhuravádа [*i.e.* playing with dust] to the temple of S'rí, where the Upádhyá should recite the Mantra, after which the people should go to view the S'rí, and return to their respective homes. On the fifth of the same half, the Sonára should invite all the privileged persons, and the Dátára also to scatter water, &c., in small drops. On the evening of that day, the trumpeter and the Várika should bring them all, the former blowing the trumpets and beating the tom-toms, and the latter carrying the light to the temple of S'rí, where the Dátára should mix turmeric with water and besprinkle the goddess Durgá with the mixture. The S'ubhádeví should be next besprinkled. Thence all should go on besprinkling all the other gods, with the trumpets blowing and tom-toms beating, by the passage through the east-south-east corner to the tutelary deity near the Holí, and thence to the house of the Sonára at Navánagara. The Sonára should spread [mats] for the privileged persons, and request them to sit down. When they are seated, Gandha, Viḍás, and S'elás [or clothes] should be given [in the regular order beginning with the Dátára] to all the other privileged persons. After they are given to the Dátára, they should be given to the Upádhyá; next to the Jos'í, next to the Mahájana-vartaka. Thereafter the people should return to the village from the north. The sprinkling of the S'imádeví [*i.e.* the boundary goddess] should be performed from the boundary-stone. Thence people should return to the south, besprinkling all the deities as they pass along. On arriving [at the south end] all the water should be poured upon the tutelary deity, and all should return to their respective homes. In this manner all the Vatandárs should conduct themselves.

The different quarters of the village were allotted [to the different people]. The whole village consisted of eight wards or quarters, wherein the privileged persons should remain. In this manner the settlement of the village was made. When the [east-north-east] corner, called Koparí, was received in grant from the Chantararájá, it was [thought advisable that] the authority of the Bráhmaṇas thereof should be extinguished. At that time the Bráhmaṇas of that place stood [before the sage], and asked what were his commands to them. The sage replied that "in your quarter I should have the following privileges:—Dharmádhikára [about three letters lost], the office of

Upádhyá, the reading of Puráṇa at the temple of Mahádes'vara, and the office of A'chárya, and Sadas'avarṇa, and the first Gandha." Accordingly those Bráhmaṇas gave to the sage, and the sage gave them to his Mánasaputra [the son of his mind, or his disciple]; and the inhabitants of A'súda gave him likewise the offices of Upádhyá and Dharmádhikárí in the spot called Champávatí, situated to the north of the river, and from the river up to the mountains to the east of Vyághres'vara, and also in the temple of S'rí Vyághres'vara, and these he gave to his son or disciple; and five fields were given to him. In the quarter called Kópari, the Vatandára authority was the Hirá Jyotishí or astronomer of the village.

When [the sage] first came to see this spot along with Bráhmaṇas from the village of A'súda, and crossed over to this side of the river, he first named the place Nútanakshetra. Afterwards they came to the sea-shore and began to cut the banian-tree, when the deities and devils staying there, becoming enraged, deprived the Bráhmaṇa, [sur] named Dátára, of his life, as a kind of sacrifice. The deities were afterwards appeased, and the Bráhmaṇa brought to life again; and a second name was given to the place, *i.e.* Múlavaṭaka-gráma. The establishment of S'rí was made, and Bráhmaṇas located in different quarters. Many gods and shrines were established for restraining the devils. Certain fields were assigned to the goddess and to himself. The field called Chirekháṇa-bávila was allotted to defray the expense of his annual ceremony. The field called Vonvaḷen, was allotted for oblations to the goddess. The field called Kanaka, for flowers, &c., to the goddess; the spot called Umbara-kshetra, for celebrating the festival of the goddess; the spot Lamaga, for certain duties connected with the fair of the goddess; the spot called Chandana, for Gandha, Viḍás, and money-presents to the Bráhmaṇas invited on the occasion of his [*i.e.* the sage's] annual S'ráddha [or funeral ceremony]; the field called Gaṇes'a was assigned to [the gods] Gaṇapati and Nágales'vara. The field called Maḍhas'eta was assigned to [pay expenses of] the ceremony called Maḍherún.* [The sage] asked for, and obtained for himself and the goddess a field beyond the river. Besides, the field [called Kesara] was assigned to the "*abode of nothing.*" The field called A'ḍa, consisting of five sections, whereof one section being

* See page 25.

field Kesara was assigned to the "abode of nothing," and four were kept for himself and for religious offerings to the S'rí or goddess. The proceeds thereof are to be half kept in the treasury [of the goddess], and the other half to be taken for the support of their families by the adopted son of the sage and the Dátára. The field Devalen was assigned for the oblation and the [annual] fair of the boundary goddess, and the fields Chandrága and Máḍísa were assigned to the treasury of the goddess. The southern boundary of his village was defined to be the mountain-like stone Bhímasena, the water on the mountain to the east of that stone flowing to the west, and to the north up to that in the village.

[The sage] himself asked for, and obtained from the king, the place called Karavanda.* The honors of elderliness, and the offices of Upádhyá and Dharmádhikárí were his [*i.e.* the sage's]; and he established Bráhmaṇas there, providing them with water and quarters, and keeping one for himself. There were S'udra Vatandárs whom he also established. For the S'udras and other castes he gave place in the spot called Kas'eḍí, and on the east and north of Nágales'vara. Thus he kept other castes, and he built in the neighbourhood of gods and shrines, wells and little tanks, for Bráhmaṇas to bathe and pray, and for watering cattle. On the south-east of the god Mahárudra [otherwise called Mahádes'vara], outside the village, he appointed a place for the Bráhmaṇas to present the funeral cake to their ancestors. To the north of that he appointed burying-places in different localities for different castes. On the east of Mahádes'vara and the north of the river, he assigned a burying ground to the people of the new town. The authorities of the village Phuṇasuvá were to extend [their supervision up to] the Koparí. To the south of the tutelary deity, a road leading from east to west was kept. To the south of that, on this side of Koparí to the north, he first named his new village. In this manner making the new village, he established gods and shrines and tutelary deities in different places to restrain the devils; and he assigned particular fields [the proceeds whereof were to be appropriated] for his annual funeral ceremony, and for the treasury of the S'rí or goddess. For his annual funeral ceremony, the field called Chirekháṇa-Báviḷa was assigned, and the field Peḍhiká, in the Koparí-quarter, was assigned for oblation to Mahádes'vara, but one portion

* A village to the south-south-east of *Murúḍa*, and called *Karanden*.

thereof was to be the god's, another portion assigned for his annual funeral ceremony, and one portion was to belong to the Bráhmaṇa [about 4 letters lost] living at Koparí. On the north, the field Chaudana was assigned for [defraying the expenses of] the fair of the goddess, and for giving Gandha and betel-nuts to all. For himself, he assigned a place on the south on the bank of the Váyú-Gangá, for bathing and prayers, placing stones to sit upon for bathing, and a small cistern for water, and constructing a Taṭáka or small tank for performing Sandhyá, *i.e.* prayers. The four boundaries of our village are:—On the south, the waters on the mountain; on the north, the waters on the mountain; on the east, the mountain-slope up to the point where the waters run yonder; and on the west, the ocean. This narrative is written.

[मुरूड गांवाची हकीकत.]

[सुमारें एक बेट फाटून गेला आहे.] पाहून चित्तांत आणिलें कीं, एथें ग्रामाची रचना करावी; असें पाहून आसूद ग्रामास आले; तेथें ग्रामस्थांस पुसोन गुहागर एथें उभयतां बराबर शिष्य वैशंपायन असे त्रिवर्ग गुहागरास गेले. तेथें जाऊन तो जागा पदमाकर भट सित्थ पुरुष यास गांवची रचना करावयास नेमून देऊन, आपण व शिष्य असे उभयतां फिरून आसुदास वास्तव्य करून, तेथील रुद्रभूमिकास्थल मागून जंगल मोडावयास काम चालीस लाविलें. जंगल तोडितां तोडितां, गांवाचा मध्यभागीं वडाचा वृक्ष थोर होता तो सित्थ पुरुषाचा विचारें तोडावा असें चित्तांत आणून, बराबर दहा वीस ब्राह्मण व शिष्य वैशंपायन समागमें घेऊन वडाचा वृक्ष तोडावयास लागले. ते समयीं घाव घालितां दातार ब्राह्मण मृत पावला. तेव्हां सित्थानें चित्तांत पाहिलें तों यामध्यें पिशाच्य बहुत आहे, व वट वृक्षांत कोणी देवता आहे; तेव्हां त्या देवतेची प्रार्थना करून पिशाच्य याचें बंधारण करून ब्राह्मण जीवंत करविला. केल्या नंतर सर्व जंगल मोडून क्षेत्र सित्थ केलें. त्याजवर गंगाधर सित्थ पुरुष व शिष्य वैशंपायन असे कर्णाटक प्रांतीं जाऊन गंडकी शिळेचा मूर्ति घेऊन आले. त्यासी मुहूर्ती आपणा जवळ ठेऊन एक मुहूर्त गुहागरास पाठविली, व एक मुहूर्त दिव्यास* पाठविली. एथील मुहूर्तीची स्थापना करावयाशी प्रारंभ केला तेव्हां वैशंपायन यांज करवीं अनुष्ठान स्थापनेचें करऊन देवस्थापना केली. पुढें गांवीं वतनदारांची स्थापना करितां, प्रथम वैशंपायन व दातार यांची स्थापना करून वैशंपायन यासी सर्व ग्रामांतील उपाध्येपण दिलें, व दातारास श्रीचे पूजेचा अधिकार दिला; आपले क्षेत्रीं गोचारास स्थल नाहीं तेव्हां शेकर वंशीचा जालंदर राजा जालगांवास होता त्याजवळ सित्थ पुरुष गंगाधरभट जाऊन, आपल्यास स्थळ मागितलें. तेव्हां त्यांणें आसुद, व फणसू व गिम्हवणें, व करदें या चौहा गांवीची भूमि, त्या लोकांजवळ राज्यानें वतन मागून सित्थास दिली. या मध्यें कोणाचें सित्था खेरीज स्वामित्व दुसरियाचें नाहीं. असें करून राजाची आज्ञा घेऊन आपले क्षेत्रीं आले, आणि

* हें दिवें बोलीं अशी कथा आहे.

चतुःसीमेमध्यें जागजागीं पिशाच्य याचा रक्षणा करितां जागजागीं देव देवस्थानें स्थापन केलीं; दक्षिणेस भद्रागिरी पर्वत, उत्तरेस चंद्रागिरी पर्वत, व पूर्वेस आस-व नदी, पश्चिमेस समुद्र, चतुःसीमेमध्यें देवब्राह्मणाची दक्षिणे कडून स्थापना करीत चालले. नदीचे अलीकडे क्षेत्रपाल स्थापिला. त्याचा पश्चिमेकडून उभा मार्ग केला, आणि मार्गाचे पश्चिमभागीं आपणास स्थळ नेमून तेथें आपला शिष्य मानसपुत्र वैशंपायन यासी स्थापिलें. त्यासी आपला वडिलपणाचा मानपान, गंध, विडा, व धर्माधिकार दिल्हे. आणि तेथें गडदू स्थापिला; आणि आपले स्थलांत निर्गुडादेवी गोरक्षणास स्थापिली. आपले उत्तरेस रुद्रभूमीस जावयास मार्ग ठेविला. स्त्रिया सहगमनास जातील, त्यांस बसावयासी स्थळ नेमिलें, आणि उभ्या मार्गाचे पूर्वेस श्री लक्ष्मीनारायण स्थापिला, आणि पूजेस भाव्याब्राह्मण स्थापिला. त्यासी स्थळ नेमून संनिध ठेविला. त्याचे पूर्वभागीं बहिरवेदेव व कालिकादेवी स्थापिलीं. आणि किती येक क्षेत्रपाळ व देव त्याचे संनिध स्थापिले. त्याचे देवळास जावयासी मार्ग ठेविला. रुद्रभूमीचे मार्गाचे उत्तरेस वैशंपायन शिष्य स्थापून सर्व ग्रामाचे व देवळांतील सर्व देवाचें उपाध्येपण दिलें. त्याचे उत्तरेस नेना ब्राह्मण या नामेंकरून स्थापिला; त्यासी महाजनकीचा अधिकार दिला. त्याचा उत्तरेस बाल ब्राह्मण स्थापिला; त्यासी वर्तकपणाचा अधिकार दिल्हा. त्याचे पूर्वेस पर्वताकडेस जावयासी मार्ग ठेविला. त्याचे उत्तरेस वरदाक्षायणी नामें करून स्थापिली. तेथून पुढें उभ्या मार्गाचे पश्चमेस श्रीगंगानारायण यासी स्थापिला; आणि पूजेस पराजप्या ब्राह्मण स्थापिला. त्याचे उत्तरेस जोसी ब्राह्मण स्थापिला. त्याचे उत्तरेस क्षेत्रपाळ स्थापिला. त्याचे उत्तरेस सुतार ब्राह्मण स्थापिला; त्यास वर्तकपणाचा अधिकार दिल्हा. त्याचे उत्तरेस पूर्व पश्चमेस जावयासी मार्ग ठेविला. त्याचे उत्तरभागीं, ग्रामाचे मध्यभागीं, प्रथम श्रीची स्थापना केली. श्रीचे पूर्वभागीं चोहों देवांची स्थापना केली. त्याचे उत्तरभागीं, गोखला ब्राह्मण स्थापिला; त्यासी पूजेचा अधिकार दिल्हा. तेथून उभा मार्ग श्रीमाहादेश्वर याचे देवालयास जावयासी केला. त्याचे मध्यभागीं क्षेत्रपाल स्थापिला. त्याचे पूर्वेस श्रीमहारुद्रा संनिध क्षेत्रपाल स्थापिला. त्याचे पूर्वभागीं व पश्चिम उत्तर भागीं जागजागीं

क्षेत्रपाल स्थापिले. श्रीचे संनिध उत्तर भागीं स्वयंभुवा देव वटवृक्षामध्यें होती तिची स्थापना तेथेंच केली. श्रीचे संनिध क्षेत्रपाळ स्थापिला. शुभा देवीचे संनिध उत्तर भागीं दातार ब्राह्मण स्थापिला; त्यासी पूजेचा अधिकार दिल्हा. त्याचे उत्तरेस करंदीकर ब्राह्मण स्थापिला; त्यासी महाजनकीचा अधिकार दिल्हा. त्याचे उत्तरेस कोपरकर ब्राह्मण स्थापिला; त्यासी वर्तकपणाचा अधिकार दिला. त्याचे उत्तरेस मार्गाचे पूर्वपश्चिम भागीं जावयासी रुद्रभूमीस जावयासी मार्ग ठेविला. उभ्या मार्गाचे पूर्वेस श्रीनागलेश्वर स्थापिला. त्याचे संनिध गोडबोला ब्राह्मण स्थापिला. त्यासी पूजेचा अधिकार दिल्हा. त्याचे पश्चिमेस चंद्रभराडी देवता स्थापिली. नागलेश्वराचे पूर्वेस क्षेत्रपाल स्थापिला. उभ्यामार्गाचे पश्चिमेस गडदूचा अलीकडे धारप ब्राह्मण स्थापिला; त्यासी वर्तकपणाचा अधिकार दिल्हा. त्याचे उत्तरेस शून्यालयासी स्थळ नेमिलें. त्याचे पूर्वेस आसूद ग्रामास जावयासी मार्ग ठेविला, आणि मार्गावर क्षेत्रपाळ स्थापिला. त्याचे पूर्वेस पर्वताचे उत्तरेस नदीसंनिध क्षेत्रपाळ स्थापिला. शून्यालयाचा दक्षिणेस गडदू सीमा करून ठेविली. गडदूचे पश्चिमभागीं बनामध्यें बनचि या नामें करून देवी स्थापिली. तिचे उत्तरेस नदीपलीकडेस चंद्रागिरीचे खालीं समुद्रतीरीं सीमादेव स्थापिली; तिचे पूजेस सोनार स्थापिला. या प्रमाणें देव देवस्थानें व आणखी क्षेत्रपाळ असे बहुत जागजागां पिशाच्य रक्षणास स्थापिले, आणखी वतनदार जागजागीं स्थापिले. आणि वतनदारांचे जुमल्यांमध्यें गडदू स्थापिले. आणि चित्तांत पाहिलें तों पुढें यवनी राज्य होईल, याज करितां गांवाचे उत्तरेस गडदू पलीकडेस शून्यालय बांधिलें. शून्यालयाचे पूर्वेस पश्चिमभागीं गडदू पलीकडे यवनास स्थळ ठेविलें, व इतर जातींस गडदू आलीकडेस व पलीकडेस स्थळ ठेविलें. फालगून वद्य ३० पासून कोण रविसीने वतनदारानें चालावें त्याचा तपशील:-अमावास्येचे दिवशीं श्रीचे एथून वसंतनवरात्रांचें सर्वीस गांवामध्यें [about 4 letters lost.] (आमंत्रण?) दातारानें करावें. चैत्र शुद्ध १ चे दिवशीं तुऱ्या वाजंत्री याणें मानकरी यांचेव सर्वांचे घरोघर वाद्य वाजवावें. श्रीचा देवळांत व शुभादेवीचा देवळांत सडासंमार्जन घालून ग्रामस्थांस बसावयासी दातार याणे घालावें. घातल्या नंतर देवीस प्रातःकाळीं मलस्नान द्यावें. उदकानें श्रीचे द्वारींचा

दोणी भरून पाद्य आचमनास ग्रामस्थांस ठेवावें. वैशंपायन उपाध्ये यांहीं प्रातःकाळीं श्रीचे देवळास जावें; गेल्यानंतर दातार याणे बसावयासी द्यावें, आणि पूजा साहित्य घेऊन दातार याणे देवीची पूजा करावयास यावें. आल्यानंतर दातार याणे पूजा करावी, आणि वैशंपायन याणी पूजा सांगावी, आणि सदैव पुराण सांगावें; आणि ग्रामस्थ श्रीचे देवळीं आल्यानंतर जाचे घरीं मृत्यु पावले असेल त्याचे घरीं दहा पांच ग्रामस्थ व महाजन, वर्तक, उपाध्ये, जोशी, व दातार, यांहीं जाऊन त्यासीं बहुमान करून वाजत गाजत श्रीचे देवलीं आणावें; आणि आणिल्यानंतर सर्वांहीं शुभादेवाचा देवळामध्यें बसावें, व बसल्यानंतर जोशी यांणीं देवीचे सन्निध उभें राहून पंचांगश्रवण सर्वांस करावें, आणि पंचांग श्रीचा देवळांत ठेवावें. ठेविल्यानंतर दातार याणे विडा द्यावा. दिल्यानंतर वैशंपायन यांहीं श्रीचे संनिध बसोन सिद्ध पुरुषाची परिभाषा आमंत्रणाची आहे ती लिखित वाचावे, आणि ते दिवसी मुरुडी [स] सत्पुष ब्राह्मण आहे त्यासीं प्रथम लिखित लिहावें. लिखित वाचल्यानंतर दातारानें वैशंपायन यासी गंध, विडे, सेले, द्यावे; दिल्यानंतर हरिकथा करवावी. हरिकथा जाहालियानंतर सर्वांस गंध विडे दक्षिणा द्यावी. दिल्यानंतर सर्वांहीं घरोघर जावें. सायंकाळीं पुराणास व हरिकथेस ग्रामस्थ गेल्यानंतर दातारानें बसावयासी घालावें. व पुराणास पाटसमई ठेवावी. पुराण व हरिकथा जाहलियावरी गंध विडे द्यावे. या प्रमाणें तृतीया पर्यंत वर्तणूक करावी. तृतीयेचे दिवशीं सोनार व तुत्या वाजंत्री यांहीं सिमादेवीचे चैत्रीचें आमंत्रण गांवामध्यें सर्वांस करावें. चतुर्थीचे दिवसीं सर्वांहीं श्रीसीमादेवीस नैवेद्य घेऊन जेवणास जावें. दातार याणे प्रातःकाळीं मुखवास लावावयास सोनाराने दातारा पासून मागून न्यावा. तेथें जेवणास गेल्या नंतरी मानकरी यांसी नैवेद्य द्यावे. त्याचा तपशीलः–महा[ज]न दोन, येकूण नैवेद्य २; वर्तक चार, येकूण नैवेद्य(४)चार; उपाध्ये धर्माधिकारी दोन, येकूण नैवेद्य दोन; जोशी १ एक, येकूण नैवेद्य; १ [2 letters lost] येक येकूण नैवेद्य येक; दातार येक, येकूण नैवेद्य ५; अधिकारी चोहों देवांचे, येकूण नैवेद्य चार; खरवळा येक, येकूण नैवेद्य १; वतनदार ब्राह्मण यासी परस्पर ग्रामस्थांकडील सोनार याणें नैवेद्य देववावे; व मराठे व इतर जात वतनदार

गुरव बहिरीचा एक, एकूण नैवेद्य ५; भासूदाचा गुरव, येकूण नैवेद्य ५; हजाम ५; सालदुलचा वतनदार ५; सुतार ५; सोनूकुंभार ३; गावडा ५; वारीक२; येकूण नैवेद्य ६; तुऱ्या वाजंत्री, ५; शिंपी, ५; परीट, ५; गोंवळा, २; तेली, २; कांसार, १. येणें प्रमाणे सोनारानें नैवेद्य द्यावे. जेवण जाहल्यानंतर जोशी याणे पंचांग सांगावें. लिखितास कागद कारभारी यांहीं वैशंपायन याजपाशीं द्यावे. दिल्यानंतर हरिकथा करवावी. दातारानें गंध विडे वैशंपायन यासी प्रथम द्यावे, व जोशी यासी द्यावे, व माहाजन वर्तक यांस द्यावे, व सर्वांसही द्यावे. त्यानंतर तुऱ्या वाजंत्री यापाशीं वोवाळणी ग्रामसंमधें इनामतींतून पैका वतनदारानें द्यावा. दिल्यानंतर मुखवास दातार याणे घेऊन त्याचे बरोबर सर्वांहीं वाजत गाजत पश्चिम मार्गानें समुद्र तीरानें यावें. येत्ये समयीं शून्यालया समोर आलें ह्मणजे, वाद्य क्षणमात्र वाजवूं नये. तेथून श्री दुर्गेचा पेंठेंत यावें. आल्यानंतर ग्रामस्थ श्रीचे देवळा जवळ असतील, ते व आपण सर्वांहीं परस्पर भेटावें. भेटल्या नंतर श्रीचा रथ उचलून दातारानें वर चढून रथ पेंठेमध्यें ब्राह्मणांहीं आणावा; आणि दातारानें सर्व देवांस धुपारती करावी. केल्या नंतर यथास्थानें रथ ठेवावा. ठेविल्या नंतर श्रीचे देवळांत जाऊन हरिकथा करावी. गंध विडे यथा अनुक्रमें दातारानें द्यावे दिल्या नंतर सर्वांहीं घरोघर जावें. रात्रौ वाजंत्री याणे शिद्ध पुरुषाचे स्थळाचे गडदूपासून वाजवीत सर्व मानकरी श्रीचा देवळास घेऊन जावें. सर्व गेलियानंतर, जो कोणी गेला नसेल त्यासी महाजन वर्तकांहीं वारिकास पाठवून बोलावून आणावें. दातार याणे बसावयासी घालून, दिवे लावून ठेवावे. ठेविल्यानंतर पुराण व हरिकथा जाहलियावर यथा अनुक्रमें दातारानें गंध, विडे द्यावे; व सोनारास गंध लावून विडे द्यावे. याप्रमाणें नवरात्र चालावें. जोशी यांहीं नित्य श्रीचे देवळीं पंचांग श्रवण करावें. पंचमीचे दिवशीं प्रातःकाळीं श्रीचे व मानकरी यांचे घरोघर गुरवानें वाद्य वाजवावें. त्याचा अनुक्रमः- प्रथम श्रीचे आंगण्यामध्यें वाजवावें; म्हणजे श्रीचें व दातारांचें आंगणे, येक; व इतर देवांसंनीध वाजवावें; व मानवरी यांस तेथून नेना माहाजन याचे दारीं वाजवावें; तेथून सित्थाचे स्थळासीं वैशंपायन यांचे दारीं वाजवावें; तेथून बाळ वर्तक यांचे दारीं वाजवावें; तेथून उपाध्ये यांचे दारीं

वाजवावें; तेथून धारप याचे दारीं वाजवावें; धारपा अगोधर करंदीकर माहाजन याचे दारीं वाजवावें; तेथून जोशी याचे दारीं वाजवावें; तेथून सुतार वर्तक याचे दारीं वाजवावें; तेथून कोपरकर वर्तक याचे दारीं वाजवावें. तेथून (about 3 letters lost) र; याप्रमाणें प्रातःकाळीं व माध्यानकाळीं, व सायंकाळीं कथेस व पुराणास न्यावें; याजप्रमाणें पुराण व हरिकथा जाहलीयाजवर पूर्ववत यथा अनुक्रमें गंध, विडे, गणेशपुजा द्यावी; याप्रमाणें चालावें. सप्तमीचे दिवशीं दातार याणे श्रीचे येथून केळवणास मानकरी यांसी व सेवकांस बोलवावें, आणि केळवण करावें. त्याचा अनुक्रमः- मानकरी माहाजन २, व चाकर पडघणकर २ येकूण ४; वर्तक ४, पडघणकर ४, येकूण ८; उपाध्ये वैशंपायन व धर्माधिकारी २, शिष्य २, एकूण ४; हिरा जोशी १, व शिष्य १, ऐकूण २; खरवळा २, व जोर(?)चोहों देवांचे ४. येणेप्रमाणें मानकरी ब्राह्मण यांस केळवणास बोलवावें, व इतर जातीचे मानकरी बोलवावे. सोनारानें रथ पुतळी भोग मुहूर्त उजळावयास न्यावी. दातारानें त्यास गंध विडा द्यावा. इतर जातीचे मानकरी बितपशीलः- सोनार येक; वाजंत्री व ढोलकरी २; वारीक दोन; गावडा १; सुतार १; शिंपी १; साळी १; कुंभार १; गुरव आसुदकर १; न्हावी १; गुरव बहिरीचा १; गोवळा १; तेली १; परीट १; चाह्यार १; येणे प्रमाणें इतर जातीचे मानकरी यांसी बोलवावे. अष्टमीचे दिवशीं सर्व मिळून श्रीचे [about 4 letters lost] भांडारांतील सर्व साहित्य समाराधनेवें घेऊन सर्वांहीं मिळून समाराधना करावी. आसूद येथें व करदें येथें आमंत्रण पाठवावें. सर्वांहीं श्रीचे समाराधनेस भोजनास जावें. सुतारानें स्थळ सडासंमार्जन घालून ठेवावें. दातार याणे रसईची पूजा करून नैवेद्य वाजत घेऊन जावा. उपाध्ये यांहीं पूजा सांगावयासी बरोबर जावें. तेथून आल्यानंतर समाराधनेस अन्नशुद्ध उपाध्यांहीं वाढून, दाताराकडून उदक सोडवावें. सोडिल्यानंतर भोजन जालियावर विडे, दक्षणा द्यावी. सायंकाळीं बाळ वर्तक यांहीं श्रीस महानैवेद्य करावा. उपाध्ये व धर्माधिकारी वैशंपायन जोशी [about 4 letters lost] प्रातःकाळीं आमंत्रण करावें. सायंकाळीं बोलावून आणून, महानैवेद्याचा संकल्प करून, नैवेद्य पूजा घेऊन श्रीचे देवळास वाजत गाजत जावें. गेल्या नंतर श्रीची पूजा करून वैणव पात्रामध्यें नैवेद्य घातला असेल तो श्रीस दाखवावा. नैवेद्य पूजा जाहल्यानंतर रथपुत-

ळीस नैवेद्य दाखवावा; तेथें दाखविल्या नंतर भावईदेव आहे तीसहि दाखवावा. श्रीचे पृष्ठ भागीं क्षेत्रपाळ आहे, त्याची पूजा करून नैवेद्य दाखवावा. यानंतर गणपतीची पूजा करून नैवेद्य दाखवावा; आणि शुभा दे[वी]ची पूजा करून नैवेद्य दाखवावा. दाखविल्या नंतर ब्राह्मणांस गंध, विडे दक्षिणा द्यावी. दिल्यानंतर शुभादेवीचे उत्तरभागीं तोरण तुम्यानें बांधलें असेल त्या खालून जावें. दातारा.चे घरीं एकानें नैवेद्य जेवावयासी जावें, आणि सर्वांहीं घरास येऊन भोजन करावें. भोजन जाहल्या नंतर श्रीचे देवळीस जावें. गेल्या नंतर पुराण श्रवण जाहल्यानंतर श्रीचे अलंकार भूषणें भंडारांतून काढून माहाजन वर्तक यांणीं दातारा जवळ देऊन श्रीस घालवावे. घातल्या नंतर, बाळवर्तक याणे श्रीचा दंड घेऊन श्री संनिध उभें असावें; मंडपामध्यें कोपरकर वर्तक याणे दिवे लावून चारीप्रहर तेलवात घालीत असावें; सुतार वर्तक याणे कुंचा श्रीसंनिध वायू घालीत असावें; माहाजन वर्तक यांहीं वारिका करून बसावयास मंडपामध्यें घालवावें; घातल्यानंतर परस्थळचे लोक आले असतील, त्यांचे जागे आहेत त्या त्या जागा त्यांसी बसवावे. बसल्यानंतर ग्रामस्थ व भासूदकर यांहीं एक [about 2 letters lost] दक्षिणेकडे उत्तरामुख बसावें. सिद्धाचे जागा सभा सन्मुख वैशंपायन यांहीं बसावें. बसल्यानंतर हरिकथा करवावी, व इतर गीत वाद्य नृत असा आनंद करावा. परस्थळचे महस्थ आले असतील, हरिकथेस आले नसले तर त्यांस आमंत्रण पाठवून बहुमान करून सभेस आणावे; आणून आनंद करावा. रात्री सोनारानें देव उभळावयासी नेली आहे ती आणावी, आणि सर्व सभेस गंध, विडे, क्षीराबत, दक्षिणा द्यावी, आणि प्रातःकालीं सूर्योदय जाहला नाहीं तों सडासंमार्जन व देवीस स्नान घालून दातारानें ठेवावें. कोणी लोकांनीं देवीस गेले तर (about 6 letters lost) केलें असेल त्यांहीं श्रीचे देवळीं सैपाक करून ब्राम्हण सवासनी सांगून श्रीस नैवेद्य दाखवून सूर्योदया पूर्वी भोजन करावें. प्रातःकाळीं श्रीचे देवळीं सर्वांहिं येऊन धारपानें भोग मुहूर्त रथ पुतळी बाहेर आणावी, तेथें दातारानें पूजा करावी; केल्या नंतर धारपानें रथावर ठेवावी; बाळवर्तक याणे दंड घेऊन रथा पुढें चालावें; सुतार वर्तक याणे रथाचें साहित्य पहावें, व निशाण घेऊन पुढें चालावें; शिंपी याणे रथ

कापडावा; अनामि[कानें]आदर्श लावावा. दातारानें शुभा देवीचा मंडपांत वतनदारांस बसावयासी घालावें. घातल्यानंतर कारभारी यांहीं भंडारांतील अडशरी मुशाहिरा इतर जातीचे चाकरीचे लोक आहेत त्यांस कोपरकर वर्तक याणे अडशरी मुशाहिरा सर्वांस द्यावा. यथा अनुक्रमें द्यावा. यासी दातारानें प्रथम गंध विडा कोपरकरास द्यावा, दुसऱ्यानें जो महाजन यास द्यावा; त्याचे मागून धर्माधिकारी उपाध्ये यास द्यावा; त्याचे मागून जोशी यासी द्यावा; त्याचे मागून बाळवर्तक यासी द्यावा; त्या मागून धारप यासी द्यावा; व सुतार यास द्यावा. तेथून रथाजवळ यावें. आल्यानंतर नेनामहाजन याणे सुपाऱ्यांचें मखर भरावें, त्यासी प्रथम दातारानें रथाजवळ गंध विडा द्यावा. त्याणे सुपाऱ्या मानकरी यांसी द्याव्या. पराजपे यानें केळींचें मखर भरावें; त्यासी दातारानें प्रथम गंध विडा द्यावा. त्याणी केळी प्रथम सिद्धाचे जागा वैशंपायन धर्माधिकारी यासी द्यावी, व सर्व मानकरी यासी द्यावी. त्यानंतर सोनार याणे रथाजवळ सोनें रुपें याचा पाट श्रीस तेथें बसावयासी द्यावा. दिल्यानंतर धारप याणे रथाबरोबर चालावें. दातारानें रथावर चढावें. कोपरकर वर्तक यानें रथावरि चढून दिवटी ठेवावी. सर्व ब्राम्हणांहीं रथ उचलून पेंठेंत न्यावा. तेथें गेल्यानंतर सुतार व धारप यानीं अश्व व शुभ्र चोहीं गांवचे मिळून रथ चालवावा. सर्वांहीं रथाबरोबर जावें. उत्तरेकडे प्रथम रथ न्यावा. घरोघर उभा करीत जावें. ब्राम्हण व सवासीण बायको पूजानैवेद्य देतील, तो देवीस दाखवावा. घरोघरचीं बाळगोपाळें रथावर चढवावीं. दातारानें गांवामध्यें जागजागीं देवस्थानें आहेत त्यांस सर्वांस वरचेवर धुपारत करीत असावें. उत्तरेचा शेवडीस हद्द गडदू पासून अलीकडे फिरवावा. तेथून फिरून आणून श्री नागलेश्वराचा दक्षिण भागींचे बिदीनें नेते समई सोनारानें आपले घरची तेथें पूजा द्यावी, आणि आपले स्थळाशी रथावरी मुलें बाळें चढवावीं. तेथून कोपरीचे बिदीनें रथ न्यावा. नेल्या नंतर महादेश्वर व सर्व देवांस धुपारत करीत पेठेंत आणावा. पेठेंतून दक्षिणेचे शेवडीस नदी पर्यंत घरोघर उभा करीत आणावा. आणिन्या नंतर गुहागरचे देवीस धुपारत करून रथ फिरवावा, आणि नारायणाचे देवळा जवळ उभा करावा; तेथें शूद्र लोकांचे बाळ गोपाळांनीं श्रीचे पायां

पडावें. गोवळे यांस खांदेली यांस व सर्वांस पाणी उदक द्यावें. तेथून उपाध्ये वैशंपायन याचा स्थळापासून यांसी रथावरी घेऊन गंगानारायण पर्यंत यावें, व तेथें उपाध्ये यांहीं उतरावें; आणि गंगानारायण यांसी धुपारत करावी; करून रथ पेठेंत न्यावा. तेथें ब्राह्मणांहीं फिरून रथ घेऊन मंडपाजवळ यथास्थानें रथ ठेवावा. ठेविल्या नंतर श्रीचे दर्शनास जाऊन गंधविडे, घेऊन घरोघर जावें; सायंकाळीं सर्वांहीं त्यागास जावें. गेल्या नंतर तेथें वारिकानें उपोसित राहून, हातीं शस्त्र घेऊन प्रथम धर्माधिकारी वैशंपायन यासी हाक मारावी; दुसऱ्यानें उपाध्ये वैशंपायन यांसी हाक मारावी; तिसऱ्यानें जोशी यासी हाक मारावी, चवथ्यानें [about 4 letters lost] हाक मारावी; याजप्रमाणें गांवचे व परगांवचे उपाध्ये जोशी यांस हाक मारिल्यानंतर त्यांसी दातारानें गंध, विडे, सेले यथा अनुक्रमें द्यावे. चाकरीचे लोकांस मुशारा द्यावा. दशमीचे दिवशीं सर्वांहीं मिळून इनामतींतून शाहाळी पाडून त्याचा उदकानें देवीस स्तपन घालावें, आणि पूजा करून उत्तम सोपस्कर नैवेद्य दाखवावा. दाखविल्या नंतर, सर्वांस गंध, विडे, गणेशपूजा सर्वांस द्यावी. नवरात्र संपूर्ण करावें. चैत्र वद्य सप्तमीचे दिवशीं दातारानें जपाचें आमंत्रण सर्वांस घरोघर सांगावें. अष्टमीचे दिवशीं, दातारानें संकल्प करून दातार यानें वैशंपायन उपाध्ये यांचे हातीं आचारवर्ण द्यावें. यांहीं जप सर्वां करून करवावा; अनुष्ठान संपवावें. संपल्या नंतर आचार्या यांस सर्व ब्राम्हणांस गंध, विडे, व दक्षिणा द्यावी. सर्वांहीं घरोघर जावें. चैत्र वद्य १४ चे दिवशीं, दातारानें उक्तावल काढवावी. पिशाच्यास बळ द्यावी. वैशाख वद्य अमावास्येस, वारिकाने श्रीच्या देवळांत भावई देवी आहे, ती प्रातःकालीं दातारानें बाहेर आणून ठेवावी आणि देवळा मध्यें वारिकानें जाऊन सडासंमार्जन घालून तेथें बसलें असावें. गांवच्या बायका तिच्या दर्शनास जातील, पूजा नैवेद्य दक्षिणा ठेवितील, ते वारिकानें न्यावे. सायंकाळीं दातारानें देवी गर्भाऱ्यांत ठेवावी, आणि वारिकानें सडासंमार्जन घालावें. ज्येष्ठ वद्य १४, मढेरू काढवावें. मढेराचें साहित्य बालवर्तक यांणीं करावें. दातारानें संकल्प करून उदक उपाध्ये यांहीं सोडवावें. पूर्वी पिशाच्याहीं ब्राह्मण बल घेतली होती, तेव्हां सित्याहीं ब्राह्मण त्याजकरवीं

जीवंत करून, त्यासी नरबळ देऊं केली. त्यास वस्त्र नूतन घालावें, आणि सर्व गांवामध्यें शूद्रांहीं व गुरवांनीं समागमें जाऊन गांवभोंवतें फिरवून श्रीचा देवळास आणावा; आणि आणिल्या नंतर श्रीचें तीर्थ व सिद्धाचे हातीं चे आड व तळ्या आहेत, त्याचें उदक आणून, त्याजवरी शिंपवावें; श्रीस धुपारत करावी; आणि सर्वांनीं श्रीजवळ प्रार्थना करावी. केल्यानंतर, श्रीनें त्यास बिवंत करावा. आशाडी दशमी पासून चातुर्मास दशमी एकादशीस श्रीचे पालखींत मुखवास घालून गांवामध्यें दातार यानें फिरवावी. लोकपूजा नैवेद्य देतील, तो घ्यावा. या प्रमाणें कार्तिकी पर्यंत चालवावें. श्रावण शु॥ चतुर्दशीस श्रीचे एथून श्रावणीचे आमंत्रण सर्वांस दातारानें करावें. पोर्णिमेचे दिवशीं सर्वांहीं उपाकर्मांस जावें. उत्सर्जन माहादेश्वराचे देवळीं करावें. दातारानें श्रीचे देवळीं उपाकर्माचे अनुष्ठानाचें साहित्य करून ठेवावें, आणि दातारानें व सर्वांहीं संकल्प करून गणपती पूज्यन करून उपाध्यावर अक्षत टाकावी. उपाध्यांहीं अनुष्ठानास प्रारंभ करून समाप्तीस न्यावें. सभादीप आले असतील, ते ते यजमाना करवून संकल्प उपाध्ये यांहीं करवावा. केल्या नंतर प्रथम श्रीस येक ठेवावा दुसरा असला तर उपाध्ये वैशंपायन यांस द्यावा, तिसरा असला तर धर्माधिकारी यासी द्यावा, चवथा असला तर जोशी यांसी द्यावा, पांचवा असला तर[about 6 letters lost]कोपरकर यासी द्यावा. दुसरे असले, तर ग्रामस्थांचे मध्यें थोर ब्राह्मण असतील त्यांस द्यावे. दिल्यानंतर सर्वांहीं घरोघर जावें. उपाध्ये यांस दातारानें जेवावयासी बोलवावें. गांवामध्यें हव्य कव्य कार्य प्रयोजन जाचे घरीं होईल, त्याणे अगोधर मानकरी यांच्या भेटी घेऊन यथा अनुक्रमे बोलवावें. श्रीचे देवळांत ग्रामसंमधें अनुष्ठान होईल त्याचा संकल्प दातारानें करावा, आणि वैशंपायन याचे हातीं आचारी वर्ण द्यावें, व सदश वर्णही त्याचे हातीं द्यावें; व गांवामध्यें याजप्रमाणें वर्तणूक करावी. जोशी यास ब्राह्मत्व द्यावें. श्रावणीचा अनुष्ठानाचें ब्रह्मत्व वैशंपायन यांसी द्यावें. सिद्धाचा प्रथम गंध विडा मानमहत्व वैशंपायन यांस पुत्र म्हणून. यज[न]याचें ब्राह्मत्व जोशी याचें. गांवामध्यें उपाध्येपण व धर्माधिकार, असे दोन मान वैशंपायन याचे; तिसरा जोशी

याचा.[about 8 letters lost]ब्राह्मणा खेरीज यज्ञोपवीताचा अधिकारी असेल त्यास, व गुजरास, व क्षेत्रीयास, व सोनारास, वैशंपायन याजखेरीज दुसरा कोणी उपाध्या नाहीं, जोशी या खेरीज कोणी दुसरा जोशी नाहीं. या प्रमाणें चालवावें. भाद्रपद शुद्ध ४ स लोक गणपतीस श्रीचे देवळांत आणितील, त्यास दातारानें गंध विडे द्यावे. भाद्रपद पोर्णिमा आमावाश्यास दातारानें शारदी नवरात्राचे श्रीचे येथून गांवामध्यें आमंत्रण करावें. अश्वीन शुद्ध १ चे दिवशीं इनामतीचे पैकीं भांडारांतून घटस्थापनेचें साहित्य कारभारी यांहीं दाताराकडून आणवावें, आणि दातार याणे संकल्प करून नवरात्राचें आचारी वर्ण वैशंपायन यांचे हातीं देऊन घटस्थापना करावी. जप देवी महात्म याचा जप करून पुराण श्रवण करावें. सप्तमीचे दिवशीं जपाचें आमंत्रण दातारानें करावें. बालगोपाल येऊन, सर्वांहीं लहान थोरांही जप करावा. जपाचा संकल्प दातारानें करून उपाध्ये वैशंपायन यांचे हातीं वर्ण द्यावे. यांहीं समाप्तीस अनुष्ठान न्यावें. नवमीचे दिवशीं होमाचें साहित्य इनामती पैकीं आणावें. होम जाहल्या नंतर बलीदान करून, तुऱ्या वाजंत्री व वारीक यांहीं न्यावा. नेल्यानंतर श्रीस दुधानें अभिषेक करून स्तपन जाहलें ह्मणजे उत्तम प्रकारें पूजा नैवेद्य दाखवावा, व उपाध्या यांस व इतर ब्राह्मणास विडा दक्षणा द्यावी. नवरात्राचे जपाचे मळा सेत उपाध्यांहीं लावून इनाम उपभोग करावा. दशमीचे दिवशीं प्रातःकाळीं सर्वांहीं श्रीचा देवळीं जाऊन उपाध्यांहीं दाताराकडून घटाचें विसर्जन करून सर्वांस अभिषेक करावा. सायंकाळीं सर्वांहीं सिमालंघनास श्री महादेश्वर याचे संनीध जाऊन शमी पूजन करावें, अथवा सीमेवर नदी संनिध शमी पूजन करावें. केल्यानंतर सर्वांहीं वाजत गाजत श्रीचा देवळास येऊन दर्शन घ्यावें. घेतल्यानंतर सर्वांहीं घरोघर जावें. कार्तिक पोर्णिमेस त्रिपूर तेवावा. यासी सर्वांहीं जावें. सर्वांस इनामतींतून गंध विडे द्यावे. पोषमासीं मंगलवारीं. इनामतींतून मंगलवारीचे मंगलवारीं सर्वांस गंध विडे द्यावे. माघमासीं शिवरात्रीचे दिवशीं सर्वी [about 4 letters lost] करावें फालगून शुद्ध ५ पासून खेळी यांहीं यथा अनुक्रमानें देवळास व मानकरी यांचे दारीं मान द्यावा. दक्षिणे कडून मानकरी यांचे दारीं मान देत उत्तरेस जावें. पोर्णीमेचे दिवशीं

सोनार याणे नवें नगर येथें क्षेत्रपाळाचे पलीकडे पूर्वभागीं बली करावी. मानकरी ब्राम्हण यासी सोनारानें आमंत्रण करावें. सायंकाळीं तुऱ्या वाजंत्री याणें कोपरीचे बिदीनें वाजत न्यावें. तेथें गेल्या नंतर वैशंपायन यांहीं सोनारास पूजा सांगावी. सांगितल्या नंतर प्रथम गंध विडा वैशंपायन उपाध्ये यासी द्यावा; दुसरा माहाजन यास द्यावा; तिसरा दुसरे माहाजनास; चवथा दातारास द्यावा; पांचवा जोशी यांसी द्यावा; सहावा बालवर्तक यासी द्यावा; तेथून धारप यास द्यावा; तेथून सुतार यासी द्यावा; तेथून कोपरकर वर्तक यांसी द्यावा; व इतर ग्रामस्थ जातील त्या सर्वांस गंध विडे द्यावे; व सर्वांहीं वाजत गाजत कोपरीचे मार्गानें श्री बहिरव याचे होळीचे संनिध यावें. आल्या नंतर दळवी याणें पूजा साहित्य वैशंपायन यांजपाशीं द्यावें. यांहीं पूजा करून सर्वांही प्रदक्षिणा करून होळी लावावी. होळी लागल्या नंतर गुरव व वारीक यांहीं सर्वांस घरोघर पावावें. प्रतीपदेचे दिवशीं सोनारानें पंचखूर जातीचे लोक मिळवून उत्तरे कडून दक्षणेस बहिरव याचे होळीवर यावें. आल्यानंतर तेथून बहिरवाचा कौल घेऊन सर्वांहीं गांवामध्यें श्री नारायण याचे संनीध यावें. आल्या नंतर पूजारी याणें दोण भरून ठेविली असेल,तें उदक खेळी श्री क्षेत्रपाळ याचे दर्शनास जातील, त्यांजवर उदक शिंपवावें. फिरोन ते आल्या नंतर तेथून धुरकुंड खेळत खेळत श्रीचा देवळापाशीं जावें. गेल्या नंतर उपाध्ये यांहीं मंत्र म्हणावा, म्हटल्या नंतर श्रीचा दर्शनास जावें. तेथून घरोघर जावें. पंचमीचे दिवशीं सोनारानें सिपणें याचें आमंत्रण सर्व मानकरी यांसी करावें, व दातारासहि करावें. या नंतर सायंकाळीं तुऱ्यानें व वारिकानें दिवटी तेवून, तुऱ्याने वाजत गाजत श्रीच्या देवळासी आणावे. आणिल्या नंतर दातारानें हलदिव [i. e. हळदिवे]उदक करून, आम्रपल्लव घेऊन श्री दुर्गेवर उदक शिंपवावें. तेथून शुभा देवीवर शिंपणें करावें. तेथून सर्वांहीं वाजत गाजत सर्व देवांस शिंपणें करीत करीत कोपरीचे बिदीनें होळीवर क्षेत्रपालास जावें. तेथें जाऊन होळी वरून सोनार याचे घरीं नवे नगरास जावें. सोनारानें बसावयासी घालून मानकरी यांस बसवावें. बसल्या नंतर प्रथम अनुक्रमें गंध, विडे, व सेले दातारापासून सर्व मानकरी यांस द्यावे. दातारास दिल्या नंतर उपाध्यास द्यावा; तेथून पुढें जोशी

यास द्यावा; तेथून महाजन वर्तक यांसीं द्यावा; तेथून उत्तरे कडून गांवा मध्यें यावें. आल्या नंतर गडदू पासून श्री सीमा देवीस शिंपणें करावें. तेथून सर्वांस देवांस शिंपणें करीत करीत दक्षिणेस यावें. आल्या नंतर क्षेत्रपाळावरी सर्व उदक घालून, सर्वांहीं घरोघर जावें. याज प्रमाणें वतन दारांनीं चालावें. वठारें वांटून दिल्हीं. क्षेत्राचीं वठारें आठ. यां मधोन मानकरी यांणी असावें. येणें प्रमाणें गांवची रचना केली; तेव्हां कोंपरी वठारास चंतर राज्या पासून दत घेतले, तेव्हां तेथील ब्राह्मण याची सत्ता निवृत्त करावी; ते समयीं ब्राह्मण तेथील उभे राहिले. तेव्हां ते बोलिले कीं आह्मास आज्ञा काय. तेव्हां सिद्ध बोलिले कीं तुमचा वठारास आपली सत्ता धर्माधिकार [about 4 letters lost] उपाध्येपण व श्री माहादेश्वराचा देवळीं ची पुराण आपले; व दुसरे आचारी वर्ण व सदश वर्ण आपले; प्रथम गंध आपले; येणें प्रमाणे त्या ब्राह्मणांहीं सिद्धास दिल्हे. सिद्धाहीं मानसपुत्रास दिले; व आसुद ग्रामस्थ याजपासून चंपावती क्षेत्र नदीचे उत्तर भागीं नदी पासून व्याघ्रेश्वराचे पूर्वेस पर्वता पर्यंत उपाध्येपण व धर्माधिकार व श्री व्याघ्रेश्वराचे देवळींचें आपणास त्याहीं दत दिलें. आपण मानस पुत्रास दिलें; आणि सेतें पांच आपणास दिलीं. कोंपरी मध्यें वतनदार अधिकारी हिरा ज्योतिसी आपले ग्रामींचा. प्रथम आसूद मामांतून ब्राह्मण समुदाय घेऊन क्षेत्र पाहावयासी येते समयीं, नदीचे आलीकडे आले, तेव्हां प्रथम नूतन क्षेत्र असें नाम ठेवून, पुढें सागराचे तीरीं आले. त्याजवर वटवृक्षास छे[द]न करावयासी प्रारंभ केला. करितांच त्यामध्यें देवता बहुत पिशाच्यें यांहीं क्षोभ करून घाव घालितां त्या दातार ब्राह्मणाची बली घेतली; तेव्हां देवतांचें शांतवन करून ब्राह्मण जीवंत करविला, आणि दुसरे नामाभिदान मूळवटग्रामस्थ असें ठेविलें. श्रीची व इतर ब्राम्हण याची स्थापना जागजागीं केली. देव देवस्थानें बहुत पिशाच्य रक्षणास स्थापना केल्या. श्रीस व आपणास शेतें नेमून ठेविलीं. आपले पुण्यतीथीस चिरे खाण बाविल नेमिलें. श्रीस वोंवळें शेत नैवेद्यास नेमिलें. कनक शेत श्रीचा फुला पानास नेमिलें. डंबरक्षेत्र श्रीचे यात्रेचे समाराधनास नेमिलें. लमग क्षेत्र श्रीचे यात्रेस तबूलेडि यासी. चंदन क्षेत्र आपले पुण्यतीथीचे

ब्राम्हणास गंधास व विडे दक्षिणेस नेमिलें. गणेशसेत गणपती नागलेश्वर यासी नेमिलें. मडशेत मढेरुं यासी नेमिलें. नदी पलीकडे आपणास व श्रिस शेत मागितलें.मागोन घेतलें. वरकड शेतें:-१केसरशेत शून्यालयास नेमिलें; आडशेत ३, चोखंडे ४, चार(?) पांच; त्यामध्यें केसरसेत शून्यालयास नेमून दिलें; आणि चार आपणास व श्रीस धर्मादायास ठेविलीं; त्यामध्यें उत्पन होईल तें निमे भांडारांत ठेवावें, निमे आपल्या कुटुंब पोषणास आपले मानस पुत्रांनीं व दातारानें न्यावें. सीमा देवीस नैवेद्यास व यात्रेस देवीस नमूद देवलें सेत नेमिलें, आणि श्रीचे भांडारास चंद्राग शेत व माडीस सेतें नेमिलीं. दक्षिणेस आपल्या क्षत्राचें परिमित, भीमसेन पाषाण पर्वत रूप याचे सन्मुख; पूर्वेस पर्वता वरील उदक, पश्चिमेस व उत्तरेस येतें तेथपर्यंत आपले क्षेत्राचा नियम. करवंदा क्षेत्र राज्या पासून आपणास मागून घेतलें; तेथें वडीलपणाचा मान व उपाध्येपण व धर्माधिकार व वडीलपण आपलें, आणि ब्राम्हणाची तेथें स्थापना केली. त्यासी जळें स्थळें करून दिल्हीं, आणि आपणासहि ठेविलें. शूद्र वतनदार होते तेहि स्थापिले. आपले क्षेत्रांत शूद्रलोक कशेडीका क्षेत्र व नागलेश्वराचे पूर्व व उत्तर भागीं सेवकांस स्थळ देऊन इतर जातींस ठेविलें: आणि देव देवस्थानें याचे संनिध आड व तळ्या ब्राम्हणांस स्नानसंध्यादिक गोधनांस असें सर्वांस उदक करून ठेविलें. ब्राम्हणांस ग्रामाबहि महारुद्राचे पूर्वभागीं दक्षिणेकडे पिंडदानास स्थळ उदक नेमून ठेविलें. त्याचे उत्तर भागीं इतर जातींस रुद्रभुम जागजागा जाती जातीस नेमून ठेविली. माहादेश्वर याचे पूर्व भागींचे नदीचे उत्तरेस नूतन क्षेत्रींचा लोकांस रुद्रभूमी नेमून ठेविली. फुणसुवा क्षेत्र अधिकारी कोंपरी पर्यंत क्षेत्रपालाचे दक्षिणे कडेस पूर्व पश्चिमे कडेस जावयाचा मार्ग करून ठेविला. त्याचे दक्षिणेस कोपरी अलीकडे उत्तरभागीं आपलें नूतन नगर आपण प्रथम नाम ठेविलें. येणेप्रमाणें क्षेत्र करून पिशाच्य मर्दनास देव देवस्थानें व अनेक क्षेत्रपाळ जागजागा स्थापिले, आणि आपले पुण्यतिथीस व श्रीच्या भांडारास स्थळें नेमिलीं. आपले पुण्यतिथीचे चिरखान बाविल शेत नेमिलें. महादेश्वर यासी कोपरीमध्यें स्थल नैवेद्यास पेढिका क्षेत्र नेमिलें. त्याचे मध्यें येक अंश श्री देवाचा येक अंश आपले पुण्यातिथीचा येक, अंश कोपरीचा

ब्राम्हणाचा [about 6 letters lost]उत्तरेस श्रीचे यात्रेस व सदैव सर्वांस गधं लावावयासी चंदन क्षेत्र चंदनास नेमिलें; तांबूलास सदैव नेमिलें; व आपणास दक्षिण भागीं स्नान संध्येस वायुगंगा हचे तीरीं स्नान करावयासी पाषाण बसावयासी व उदकास दोण ठेविली; व तटाक संध्या करावयास बांधिले. आपले क्षेत्राची चतुःसीमाः– दक्षि[णे]स पर्वताचे वर उदक, उत्तरेचा पर्वतावर उदक, पूर्वेस पर्वताचे पाला कडेस पलीकडेस तिकडेस उदक जाय तेथ पर्यंत, पश्चिमेस सागर. पूर्वील हकीकत लिहिली.

Art. II.—*Puttun Somnath.* By the Honorable Mr. Justice A. Kinloch Forbes.

Read 14th April 1864.

Puttun Somnath has not only been noticed by Tod and Kittoe, (Postans?) but has also formed the subject of a paper by Dr. Bird in the Journal of our own Society (vol. ii. pp. 13—21). Some explanation must therefore be offered for again recurring to the theme, but the only one which I have to offer may, I fear, not be considered sufficient. It is simply this:—That I not long ago enjoyed the opportunity of visiting the place, and that, although my opportunities of inspection were very much curtailed by want of time (the united efforts of insurgents in the hills and intriguers in the plains having left but little leisure to the Political Agent in Kathiawar), still I had previously given more attention to the subject of architecture, and particularly of Goozerat architecture, than perhaps either of my predecessors had given, and it may therefore not be altogether presumptuous in me to hope that I may be able to add something, though I cannot add much, to what they have collected.

The general features of the neighbourhood of the temple of Somnath are no doubt tolerably familiar to the members of this Society. The city of Deo Puttun, Prubhas Puttun, or Puttun Somnath, as it is indifferently called, is situated at the eastern extremity of a bay on the south coast of Kathiawar. The western headland of the same bay is occupied by the port of Verawul, which gives to the locality its more common name of Verawul Puttun. A large and conspicuous, but modern temple of Shiva stands on the edge of the sea about intermediate between the two towns. A few hundred yards in the rear of this temple may be seen the tank called Bhat Koond, the traditional scene of the death of Shree Krishna. Further inland the wild hill district called "the Gheer" begins to rise, and in the remote

distance appears the form of that famous sacred mountain which the people of Kathiawar delight to call "the royal Girnar." On the east of Puttun Somnath itself three beautiful rivers, emerging from a level plain enriched with groves of mango and other trees, meet at a Triveni, held unusually sacred as the scene of the cremation of the body of Krishna. The whole locality indeed is filled with reminiscences of Krishna. The local Brahmins call the neighbourhood "Vairagya Kshetra," or "the field of lamentation," because it is said that Rookminee and the other wives of Krishna became Sutees there. There is the tank called the Gopee Tulow, from which Ramanundee Wairagees and other Vaishnavites procure the white clay, which they call "Gopee Chundun," and with which they form the sectarian "teeluk" on their foreheads. Some of the modern associations of Prubhas, though not distinguished for their classical refinement, are very characteristic of the present state of society in the country. A pilgrimage to Dwarka is not properly concluded without a visit to Prubhás Puttun, and to Práchee, a sacred place a few miles inland on the bank of one of the rivers which form the Triveni; and these visits are specially efficacious in the case of persons who suppose themselves, or members of their families, to be possesssed by evil spirits, as may be seen from a somewhat humorous native account of them which I have produced in another place.*

Puttun Somnath is, in its general aspect, gloomy; it is a city of ruins and graves. The plain on the west side is covered with multitudes of Moosulman tombs, that on the east is thickly strown with Hindoo pályas and places of cremation. The loose sand is heaped up by the wind against the black walls of the town, and lies there like snow, reminding one of the white border round a funeral pall. The road to Verawul takes a line a good deal to the north, to avoid the heavy sand, and all the traffic that there is passes along it. In the neighbourhood of the old temple there is no motion nor sound except in the monotonous rolling of the breakers. The tone of the place impressed me more even than the recollection of its story, with a notion that all the fighting Hindoos and Mahommedans that ever were must at some time or other have come together in this—well, so-called, Wairágya Kshetra, and have put each other to death. Who knows but what they may make a sort of "Odins' plain" of it even now,

* *Vide* Ras Mala, Vol. II., pp. 396—9.

and quit the joys of paradise periodically, like the Scandinavian Einheriar, for the mere pleasure of killing and being killed?

However, leaving these dreamy speculations we have now to deal with the architectural character of the place, and it will help me to explain what that is if I repeat here a description of the fortresses of Goozerat of the time of the Solunkhee dynasty, which reigned at Unhelpoor Puttun from the middle of the tenth century after Christ until the Mahommedan conquest at the beginning of the fourteenth century:—

"The fortresses of Goozerat, such at least as are situated in the plains, are square, or nearly square in form, with large gateways in the centre of each side, outworks or barbicans in front of these, and second gateways in the sides of the outwork. At each corner is a bastion of the broken square form, common in Hindoo columns, and four or more rectangular bastions intervene between each corner tower and the central gateway. The walls are of solid masonry work, ornamented at intervals with sculptured bands, and completed by semicircular *Kángras* or battlements, screening the platformed way in the interior along which the warders passed. The gateway resembles the nave of a choultry in Southern India; there are six engaged (?) pillars on either side, from which spring large brackets, or rather systems of three rows of bracketing, and upon these is laid a flat stone roof. A collonade follows the line of the walls on the inside, forming a lengthened covered portico, with a broad platform above. Each fortress contains reservoirs of water of two kinds; the tank, the surrowur or tulow, and the well—the wâv or bowlee."

Somnath Puttun does not depart in any important particular from the general design thus described. The walls form an irregular four-sided figure, of which the south side follows the line of the bay for some time, within a few feet of high-water mark. On the northern, eastern, and western sides of the town a deep fosse has been excavated out of the solid rock. The principal gates are, one near the south-east corner, opening in the direction of the Triveni, and one about the centre of the northern side. A short distance from the latter, outside the town, is a fine specimen of the Goozerat structural tank. It is multilateral, though, as usual, the number of its sides gives it the appearance of a complete circle. The ghát, or flight of descending stone steps which surrounds it, is broken at intervals by paved roadways, enabling cattle and wheeled carriages to approach the water.

A pier is carried along each side of the roadway, and at that extremity of each pier which is nearest the water has been placed a columned pavilion with pyramidal roof. These ornamental structures have unfortunately nearly disappeared. The water passes towards the tank through a canal paved and walled with stone, and protected at its mouth by an open stone-work grating. At the end of the canal, and forming part of one of the sides of the tank, is a tunnel composed of three perfect cylinders, with four adorned buttresses, resembling the lower portions of the towers of Hindoo temples, or of those beautiful architectural monuments, the Rajpoot Jay Stumbhs, or pillars of victory, from which were afterwards imitated the minarets of the Mahommedan mosques. Above the tunnel is a flat terrace, which originally supported a large columned hall with pyramidal roof. Part of a very interesting sculptured frieze, representing a procession of females carrying water vessels, remains on one of the walls of the tunnel.

The gateways of Somnath are identical in architectural style with those of the fortresses of Junjoowârâ and Dubhoee, the roof being supported, as above described, by a system of stone bracketting; they have been a good deal mutilated, and in several instances a two-centred arch has been inserted by the Mahommedans in the place of the semicircular cusped *torun* which originally adorned the structure. The sculptured *mukurs'* (alligators') heads, from which the torun sprung, as well as the bracketting above, are, however, plainly visible, though some attempt has been made to conceal them. Colonel Tod remarked of one of these gateways that "the pilasters being beyond suspicion Hindoo, and the superstructure being in perfect harmony therewith, we are *almost* within proof of the origin of the pointed arch." I entertain no doubt, however, from my examination of mumerous similar structures, in which the like artifices have been resorted to by the Mahommedans, that the account which I have given is the true one. There is no ground, I believe, for attributing to the Hindoos of the times preceding the Mahommedan conquest the practice of constructing two-centred or "pointed" arches, though there is no doubt that they did build circular arches, whether of ornament, as in the case of the toruns, or of construction, as in that of the tunnels already alluded to.

But now to turn to the temple, which has been rendered so famous by the exploits of Mahmood of Ghuznee in the eleventh century, and of Lord Ellenborough in the nineteenth, and which of course is the

central point of interest, at Puttun Somnath. I must beg again to be permitted to employ the mode of description already made use of, and to proceed from the general to the particular as before.

The Goozerat temple is, in its general features, very similar to the temples of other parts of India; it consists of one or two mundups or porches, and a square tower containing the object of worship, and surmounted by a curvilinear spire; it is surrounded by an enclosure which contains pools of water, triumphal arches, and pillared halls. Sometimes the outer porch of the temple is detached, and it is then called a choree or marriage-hall. The centre of the choree forms a large octagonal dome; corner pillars are added to complete the square, and an aisle is carried round. A portico of four columns is then projected from the centre of each side, and again to the centre of this a second portico of two columns is added. The number of supporting pillars thus amounts to fifty-six. When the mundups are connected each is an octagon squared and surrounded by an aisle; but the first is wholly columnar, and the second astytar with columns in the interior only. The first mundup has an entrance on each of the four sides, of which one opens into the second mundup, and the other three into small external porches; the second mundup has two doors, one affording access from the first octagon, and the other leading into the adytum; it has also on the other sides of the square two bays or windows either continued downwards to the ground, or terminating below in balconies. The adytum of the temple is square, and, where the dimensions admit of it, is surrounded by an aisle, used for circumambulation; it is always surmounted by the shikur or curvilinear spire. Toruns are placed between the principal pillars, both external and internal, of the choree and first mundup. In old examples the porches are covered with pyramidal many-finialed roofs, but in edifices built during the Mahommedan times, the external appearance of the roof is that of a semicircular or flattened dome, with the inverted lotus ornament and *Kulus* (water-pot) finial.

The temple stands within a square or rectangular court, the enclosure of which is formed by numerous small temples similar in form and style to the principal building, but of considerably smaller dimensions, and possessing each but a single columnar mundup. In some cases a small distance is allowed to intervene between these, but more frequently they are actually connected. The towers and shikurs are always placed on the outside, and the porches towards the great temple.

यास द्यावा; तेथून महाजन वर्तक यांसी द्यावा; तेथून उत्तरे कडून गांवा मध्यें यावें. आल्या नंतर गडदू पासून श्री सीमा देवीस शिंपणें करावें. तेथून सर्वांस देवांस शिंपणें करीत करीत दक्षिणेस यावें. आल्या नंतर क्षेत्रपाळावरी सर्व उदक घालून, सर्वांहीं घरोघर जावें. याज प्रमाणें वतन दारांनीं चालावें. वठारें वांटून दिल्हीं. क्षेत्राचीं वठारें आठ. यां मधोन मानकरी यांणी असावें. येणें प्रमाणें गांवची रचना केली; तेव्हां कोंपरी वठारास चंतर राज्या पासून दत घेतले, तेव्हां तेथील ब्राह्मण याची सत्ता निवृत्त करावी; ते समयीं ब्राह्मण तेथील उभे राहिले. तेव्हां ते बोलिले कीं आह्मास आज्ञा काय. तेव्हां सिद्ध बोलिले कीं तुमचा वठारास आपली सत्ता धर्माधिकार [about 4 letters lost] उपाध्येपण व श्री माहादेश्वराचा देवळीं ची पुराण आपले; व दुसरे आचारी वर्ण व सदश वर्ण आपले; प्रथम गंध आपले; येणें प्रमाणे त्या ब्राह्मणांहीं सिद्धास दिल्हे. सिद्धाहीं मानसपुत्रास दिले; व आसुद ग्रामस्थ याजपासून चंपावती क्षेत्र नदीचे उत्तर भागीं नदी पासून व्याघ्रेश्वराचे पूर्वेस पर्वता पर्यंत उपाध्येपण व धर्माधिकार व श्री व्याघ्रेश्वराचे देवळींचें आपणास त्याहीं दत दिलें. आपण मानस पुत्रास दिलें; आणि सेतें पांच आपणास दिलीं. कोंपरी मध्यें वतनदार अधिकारी हिरा ज्योतिसी आपले ग्रामींचा. प्रथम आसूद ग्रामांतून ब्राह्मण समुदाय घेऊन क्षेत्र पाहावयासी येते समयीं, नदीचे आलीकडे आले, तेव्हां प्रथम नूतन क्षेत्र असें नाम ठेवून, पुढें सागराचे तीरीं आले. त्याजवर वटवृक्षास छे[द]न करावयासी प्रारंभ केला. करितांच त्यामध्यें देवता बहुत पिशाच्यें यांहीं क्षोभ करून घाव घालितां त्या दातार ब्राह्मणाची बली घेतली; तेव्हां देवतांचें शांतवन करून ब्राह्मण जीवंत करविला, आणी दुसरे नामाभिदान मूळवटग्रामस्थ असें ठेविलें. श्रीची व इतर ब्राम्हण याची स्थापना जागजागीं केली. देव देवस्थानें बहुत पिशाच्य रक्षणास स्थापना केल्या. श्रीस व आपणास शेतें नेमून ठेविलीं. आपले पुण्यतीथीस चिरे खाण बाविल नेमिलें. श्रीस वोंवळें शेत नैवेद्यास नेमिलें. कनक शेत श्रीचा फुला पानास नेमिलें. डंबरक्षेत्र श्रीचे यात्रेचे समाराधनास नेमिलें. लमग क्षेत्र श्रीचे यात्रेस तबूतेडि यासी. चंदन क्षेत्र आपले पुण्यतीथीचे

a ghât, the fragments of which are still visible when the monsoon disturbs the sand which in the fine weather is heaped up against the town wall by the wind, extended along the whole length.

With the exception of destroying the spire, and as much as possible of the mythological sculpture on the rest of the building, and replacing the dome (if the conjecture to that effect be correct), the Mahommedans appear to have done little to adapt the character of the building to their own worship. They erected a kibla and a mimbur, and they set up two paltry minarets upon the frontispiece. They formed their Jumma Musjeed, or principal mosque, out of a small temple in the neighbourhood, but not within the court-yard of the temple of Somnath, of which they preserved the surrounding enclosure, after removing the shrine from the centre thereof.

The interest of the building which I have thus attempted to describe, depends, of course, very much upon the answer which can be given to the enquiry, whether or not this is the same temple which was the object of Sultan Mahmood's celebrated expedition. We may, perhaps, come at some probable conclusions upon this subject, by throwing together the little that is on record of the history of the building, and comparing the building itself with others, the dates of which can be arrived at with more certainty.

And first, it is necessary to remark that, though undoubtedly the fame of the temple of Somnath must have been great and widely spread, we do in fact know hardly anything about the place before the time of Mahmood of Ghuznee; indeed very little is known of the general history of Goozerat and Soreth for some centuries before his time. Dew Bundur, the Portuguese Diu, and Puttun Somnath, are said to have been, in the eighth century of our era, in the hands of a line of Rajpoot princes, bearing the surname of Chowra. They, probably, owed allegiance to that powerful Rajpoot family, the Chálookyas or Solunkhees, who reigned at Kuleeán, near Bedur in the Deccan. Jusraj Chowra, then holding the town of Punchusur on the Runn of Kutch, was attacked and slain by Bhoowur Solunkhee, king of Kuleeán. Wunraj, the son of Jusraj, founded the city of Unhilpoor, still further to the south, A.D. 746, and his descendants in the male line reigned there until 942, when the crown passed by marriage into the hands of a descendant of king Bhoowur, viz. Moolraj Solunkhee.

Mahmood's invasion occurred in the reign of Chamoond, the son of Moolraj.*

There is not, I believe, any description existing of the temple of Somnath before the time of Mahmood of Ghuznee. The "teerth," or place of pilgrimage is, however, occasionally alluded to. It is mentioned in the *Prubundh Chintámunee* that strange merchants, whose country was unknown, arrived, laden with valuable merchandize, at the seaport of Puttun in Soreth in the reign of Yograj, one of the Chowra kings of Unhilpoor, who reigned from A.D. 806 to 841. The *Dwyáshráy*, another Jain chronicle, relates that Moolraj, the first of the Solunkhee dynasty of Unhilpoor, gained the favor of Shiva by commencing the erection of the Roodra Mala at Sidhpoor, and that thereupon he was chosen by the god to punish the wickedness of the Yáduv prince of Soreth, a reputed descendant, it may be observed, of Krishna himself, who then reigned at Wamunsthuthee or Buntulee, near Joonagurh, and who, as the chronicler says, slew the pilgrims travelling towards Prubhás, and strewed the highway with their flesh and bones. The Yaduv was conquered; and Moolraj gratefully paid his adoration at the holy Prubhás, worshipping the sacred Someshwur; and returned home laden with spoils.†

Nothing is mentioned by any of these authorities as to the form of the temple itself. We do not learn much more from the Mahommedan account of the taking of Somnath. "On approaching the temple," says Ferishta, "Mahmood saw a superb edifice built of hewn stone. Its lofty roof was supported by fifty-six pillars, curiously carved, and set with precious stones. In the centre of the hall was Somnath, a stone idol five yards in height, two of which were sunk in the ground." It is also said that the temple was built on a peninsula, of which three sides were washed by the sea. This description certainly does not suit the present building, which is not situated on a peninsula, but on the edge of a bay, as has been mentioned. Besides, there are no remains of a *choree*, or open mundup, which the hall of fifty-six pillars, described by Ferishta, most probably was. It is not asserted that Mahmood destroyed the temple, but only that he destroyed the idol, and we know that at Muthoora he did not destroy the temples; whe-

* Tod's Western India, p. 153, see also Ras Mala, Vol. I. pp. 25—35, &c. *Vide* Ras Mala, Vol. I., pp. 80 and 81.

† Ras Mala, Vol. I. pp. 52—60.

ther he was actuated by the love of architecture, or by the difficulty of making an impression upon these solid edifices, as has been variously surmised. But whether he destroyed the temple or not he undoubtedly desecrated it, and though the Shastras do treat of the reconstruction of temples which have been thrown down, and the re-establishment of idols which have been destroyed,* there seems to be in practice a reluctance among the Hindoos to return to a desecrated building. An example of this is to be found in the present state of Somnath. The old temple is polluted, and retains in the eye of the Hindoo no vestige of sanctity, and Somnáth Mahádeo at present holds his throne in a modern edifice, erected not far from the old temple by the celebrated

* ॥ निर्णयसिंधौ तृतीयपरिच्छेदे पुनः प्रतिष्ठा प्रकरणे पृ० ७७ पंक्ति ३ ॥ सिद्धांतशेखरे ॥ चौरचांडालपतितस्पृष्टे श्वसूतकैरपि । शिवादुषिते चैव प्रतिष्ठां पुनराचरेत् ॥ पंक्तिः ११ मूलपाणौ कश्यपः । वापीकूपारामसेतुसभातडागवप्रदेवतायतनभेदने प्रायश्चित्तं चतस्र आज्याहुतो जुहुयात् इदं विष्णुर्मानस्तोके विष्णोः कर्माणि पादोस्रेति चांदेवतामुत्थादयति तस्मै देवतायै ब्राह्मणाभोजयेदिति ॥ शंखलिखितौ ॥ प्रतिमारामकूपसंक्रमध्वजसेतुनिपातनभंगेषु तत्समुत्थापनं प्रतिसंस्कारोऽशतं च निपातितानामिति । तत्समानं प्रतिक्रिया प्रतिसंस्कारः पुनः प्रतिष्ठा । अशतंपणादंडश्चेत्यर्थः । (ततः जीर्णलिंगादुत्थाप्य पृ० ७८ पंक्ति ११ ततो नवां मूर्तिं लिंगं वा लक्षोक्तविधिना स्थापयेत् ॥ मूलंलग्नि पुराणे स्पष्टं इति जीर्णोद्धारः ॥

In *Nirṇay Sindhu*, third *Parichhed* (chapter), the *prakaraṇ* (subject) of re-establishing. Page 77, line 3.

In *Sitdhánt Shekhar*; if a thief, a chándál (Mahár), an outcaste, a dog, a woman in her menses, touch (a *Shiv-ling*) and if a *Shiv-ling*, &c. be destroyed, re-establishment (thereof) ought to be made. Line 13. *In Shálpani, Kashyap* (*Rishi*); for the destruction of a well with steps, a (n ordinary) well, a garden, a bridge, a Sabhá (assembly-house), a tank, an enclosing wall, a god, a temple, the penance is (the offering of) four Ahutis (spoonfulls) of ghee. For those gods whom (any person) pulls up, Bráhmans ought to be fed. *Shankh and Likhit Rishis*; if an image, a garden, a well, a road, a dhwaj (flag raised in front of a temple), a bridge, a *nipán* (constructed watering-place) be destroyed, their restoration (consists in) their re-making (*i.e.* re-establishment with ceremonies in the case of an image, and simple reconstruction in the case of a road, &c). The destroyer is to be fined one hundred and eight *Pans* (a coin). Page 78, line 11. Afterwards a new idol, having been made, is to be re-established with the abovementioned ceremonies. The authority for this (is) clear in the Agni Purán.

Ahilya Baee. It is improbable, on these grounds, that the ruins we now behold are the remains of the temple which Mahmood visited. That temple may possibly have stood at the furthest extremity of the bay, where, on a projecting promontory, are some remains called by the natives, as I believe, the Heera Kot, which I have not had the opportunity of examining.

It is a fact which we must not lose sight of, that the invasion of Mahmood was an event separated by nearly three centuries from the permanent Mahommedan conquest of Goozerat. Nor was this interval by any means a blank. It was the most glorious period of the Hindoo dynasty in Goozerat, during which the Solunkhee kings conquered Malwa, and occupied the Konkun down as far as Kolhapoor. After Mahmood retired the throne of Unhilwara was occupied by Bheem Dev I., a gallant young prince of the blood, the grandson of Raja Chámoond, who commanded the Rajpoot army which attempted to relieve Somnáth. It is this prince, Bheem Dev. I., to whom is attributed, and as it appears to me with great probability, the rebuilding of the temple of Somnáth. He was succeeded on the throne by his son Kurun, who was in his turn succeeded by his son Sidhráj, the greatest of the Hindoo kings of Goozerat, in whose reign we recover traces of the temple of Somnath.

The first notice which I can find of the temple subsequent to the invasion of Mahmood of Ghuznee is contained in the *Prubundh Chintámunee*. It is there mentioned, that in the early part of the reign of Sidh Ráj Solunkhee, king of Unhilpoor, which commenced A.D. 1094, that prince's mother, Myenul Devee, procured from him the remission of a tax levied at a ford of the Nerbudda river at Bâhoolod, now Bhalôd, near Broach, upon the pilgrims proceeding to the shrine of Someshwur at Deo Puttun.* After his conquest of Malwa, Sidh Raj, as the *Dwyáshray* records, himself proceeded on a pilgrimage to Deo Puttun, and worshipped at the temple of Somnath, where the god appeared to him in visible form. It does not seem, however, that he found it necessary to replace any of the buildings there, although he is famous for having beautified his dominions with many great works of architecture. We may hence conclude that the temple was at the time of his visit in a perfect state.

In the *Prubundh Chintámunee* it is stated that the temple was restored under the directions of Koomar Pal, the successor of Sidh Raj, and

* Ras Mala, Vol. I., p. 110.

by the advice of the celebrated Acharya Hemchundra. The king, it would appear, hesitated at the time between the faith of Shiva and the doctrines of the Jains, and the Acharya, prudently temporising, when consulted by his master as to the selection of some object on which money might be expended, with the view of the attainment of religious merit, advised the restoration of the temple of Someshwur, at Deo Puttun, which was endangered "by the strength of the ocean waves." The remark would apply very well to the present building, of which the ghât projected into the sea.

This restoration is mentioned by the author of *Dwyáshráy*, and is also commemmorated in an inscription found by the annalist of Rajpootana in the temple of Bhudra Kâlee, at Deo Puttun, but which originally belonged to the shrine of Someshwur. It is dated Wullubhee Sumwut 850 (which is equivalent to Vikrum Sumwut 1225, or A.D. 1169), and contains the following narrative:—

"Bhow Vreehusputee, a Brahmin of Canouj, left Benares on pilgrimage; he reached Uwuntee and Dhârânuggur, then ruled by Jye Singh Dev. The Pramar prince and all his family elected him their gooroo, and the prince called him brother.

"Sidh Raj Jye Singh was universal lord when he went to heaven; Koomar Pal succeeded to his throne; Bhow Vreehusputee became the chief of his advisers. Koomar Pal was the tree of desire of the three worlds. He gave his seal, his wealth, and all, under the command of Vreehusputee, and said 'Go and repair the fallen temples of Deo Puttun.' Bhow Vreehusputee made them resemble Kyelas. He invited the lord of the world to see his work. When he saw, he dwelt on the praise of the gooroo, as he said, 'My heart is rejoiced; to you and your sons I give the chief place in my kingdom.'"

Then follow these important words:—

"Chundrama erected the first temple of gold; then Rawun of silver. After, Krishna, Bheemdev rebuilt it, and studded it with jewels, and then Koomar Pal made it once more resemble Meroo. The lord of Goojur-mundul bestowed lands and wealth on the abode of Brahmins (Brahmpoora). He raised fortifications from the south, the abode of Somnath, to the north including Brahmpoora. The abodes of Sidheshwur, Bheemeshwur, were all repaired, and golden pinnacles raised on all. Wells and fountains, halls for travellers, reservoirs, and

silver conduits for the water through the temple of the god, with a throne for the god."

The last notice of the temple of Someshwur, before its final desecration, which I have been able to discover, is an inscription, seen by Colonel Tod, at Verawul Puttun, but originally fixed in the temple itself. It is dated A.D. 1264, in the reign of Urjoon Dev Waghela, one of the last of the princes of Unhilpoor, and it informs us that Nansi Raj and other Muhajuns of Deo Puttun erected a wall around the temple at Somnath, with a gateway to the north.

The Mahommedan notices of Somnath in after days are very short, but tolerably clear. I believe the following are all that exist:—

"In the commencement of the year 1297,* Alaf Khan, the brother of the Sultan Allah-ood-Deen Khiljy, and Noosrut Khan his prime minister, were sent with an army to effect the re-conquest of Goozerat. They drove away Raja Kurun Waghela, the last of the Hindoo kings of Goozerat, from Unhilpoor, and among other achievements, they destroyed the idol of Somnath, which had been again set up after the time of Mahmood of Ghusnee."†

A.D. 1395, Moozuffur Shah I., Sultan of Goozerat, "proceeded to Somnath, where, having destroyed all the Hindoo temples which he found standing, he built mosques in their stead."

A.D. 1413. Ahmed Shah, the son and successor of Moozuffur, forced the Ra of Joonagurh to pay him tribute, and on his way home to Ahmedabad "destroyed the temple of Somapoor, wherein were found many valuable jewels and other property."‡

Hindoo tradition names Sultan Mahmood Beguda as the last who sent an army against Somnath. The Mahommedan authors are, however, silent as to this inroad.

I have remarked that the description of the temple of Somnath in Mahmood's time, as it appears in Ferishta, is not applicable to the present building, and that there is some ground for considering it improbable that the building desecrated by Mahmood would have been returned to by the Hindoos. I have also produced a distinct assertion, made certainly more than a century after the time of Bheem Dev, but still made in the deliberate form of an inscrip-

* Briggs's Ferishta, Vol. IV., p. 6.

† Bird's Mirat Ahmudee, p. 162.

‡ Briggs's Ferishta, Vol. IV., p. 17.

tion cut in stone in the temple itself, and by persons whose traditional account of the matter was likely to be correct, that the temple was rebuilt by Bheem Dev. No one, apparently, was so likely to have been the rebuilder as this prince, who led the army which attempted to save Somnath, and who became king on Mahmood's retirement. It remains to say a few words as to the style of the building as compared with that of other buildings, to which we can assign a date with more accuracy.

The more ancient structural buildings in Northern India are divided by Mr. Fergusson into those of the Northern Hindoo and the Jain styles. Among the former he classes the temple at Barolli, of which he says that "it was erected probably in the eight or ninth century, and is one of the few of that age now known which were originally dedicated to Shiva."* Somnáth he speaks of as a Jain building. In pointing out the principal buildings in the Jain style of architecture so far as they are known, he says:—

"The oldest are those at Joonagurh in Goozerat; but they have never been either described or drawn in such a manner as to render them intelligible. The same may be said of the famous temple of Somnáth, against which Mahmood the Ghaznavide directed his famous campaign in the year 1025. A short account of it is given by Colonel Tod in his travels in Western India; and a view published by Captain Postans enables us to ascertain that it is a 56-pillared portico, like the one represented in woodcut No. 53, with a central and four angular domes, but not remarkable either for its size or its beauty. It is now converted into a mosque, and considerably spoilt in the process."†

Mr. Fergusson has been misled by his authorities. It is, as I have said, the astytar mundup and adytum which remain at Somnáth. There is no vestige of a choree, or "fifty-six pillared portico," such as exists at Barolli or Modheyra. Mr. Fergusson is also mistaken, I think, in considering that the temple of Somnáth is not remarkable either for its size or its beauty. He says, truly enough, that all the temples of this style are utterly insignificant in point of size as compared with those of Southern India, and of course there may be very different opinions as to the value of their architectural style, but, *inter se*,

* Illustrated Handbook of Architecture, Vol. I., p. 111.
† Idem, p. 78.

Somnáth is more than twice as large as Barolli, for example, and, judging from the drawing of the latter temple, I should suppose is also more richly decorated.

Speaking only of Goozerat, for I would rather confine myself to what I have seen, I think that the distinction drawn between Jain and Hindoo buildings by Mr. Fergusson is an unnecessary one. Those that I have examined are really the same in architectural style, if that is to be gathered, as it must be gathered, from the details, rather than from the general arrangement. To take only the two most striking features; that which Mr. Fergusson calls the Jain dome, is common to both styles, as is also that peculiarly Hindoo *Shikur* or bell-shaped spire. The columns, the torups, the balconied windows, are the same; the ornamentation is identical. In respect of general arrangement, a parallel for a temple of the one style may always be found in the other. The Hindoo temple is sometimes composed of adytum and mundup only, the former being covered with a *shikur*, and stands alone. Jain temples, built by Veemul Sa at Koombhareea, near Umbá Bhowánee, exactly correspond to this description. Other Hindoo temples stand in a court-yard, and, like the temple at Sidhpoor, are not actually connected with the surrounding buildings. I have seen more than one Jain temple of this kind. There is one of considerable antiquity at Shunkeshwur, near Junjoowárá, which I believe was the model of the new Jain temple called Hutee Shee's, at Ahmedabad. In modern Jain temples it is not unusual to employ three shikurs, of which the central one is higher than the others. This arrangement is never adopted in temples of Shiva, but it is frequently employed in those of Shree Krishna. Sometimes, as in the case of the Jain temple built by Veemul Sa upon Mount Aboo, the cell and porch are actually connected, and, as it were, interwoven with the buildings which form the court-yard; but even this arrangement is not peculiarly Jain. It is met with in Hindoo temples. An instance in point is that of the temple of Bholeshwur (Shiva), near the village of Yewut, on the road between Poona and Sholapoor, a plan of which I sketched some time ago, and now lay before you. You will see that it approaches very nearly to the plan of the temple of Veemul Sa as given by Mr. Fergusson. Difference of material produces certain dissimilarities; the hard trap of which the temple of Bholeshwur is built, for instance, suggests a plainer treatment than suits the fine marble of Mount Aboo, or the stone of Modheyra or Somnáth. The last mentioned

material being easily carved and not easily polished, leads the architect to the employment of more continuous ornamentation than he is inclined to use when he is working with beautiful slabs of white marble. But, in point of architectural style, all these temples, including the last, are the same. In fact, I believe the style is to be found in every country in which Rajpoots have ruled, from Hindoostan all round to the Southern Mahratta country. I now exhibit a few photographs of buildings in this style; some around the Kootb Minar at Delhi; a small temple at Ulwur in Rajpootana; one at Jabia Puttun; one at Bhudureshwur, in Kutch; one at Dubhoee; and one near Kuleeán, which is probably familiar to you all, that of Umburnáth.

This, then, is the style of architecture of the temple of Somnáth. It is but approximatively that we can determine from inspection of the building, and without the aid of history, the period of the style to which any particular building belongs. The progress of the style was very gradual, and few, if any, of the early examples of it are in existence. The temple of Somnáth clearly belongs to the best period of Hindoo art in Goozerat, namely, the time of the Solunkhee dynasty. The ornamentation is at once lavish and delicate, as far removed from the comparative plainness of the older examples of the style, as it is from the comparative coarseness which the style assumed when it became debased.

The principal buildings known with certainty to be of the time of Bheem Dev I. are the celebrated temples erected by that sovereign's minister, Veemul Sa, upon Mount Aboo, and at Koombhareea, almost at the time of Mahmood's invasion. The only modes of comparing these temples with that of Somnáth are personal inspection, and the use of illustrations, and both, I fear, are out of our power at present. Could we visit the temples together, or could I even call in the aid of the photographer to a more satisfactory extent, I could, I believe, show, in a way which would at once command your assent, that the ruins at Somnáth correspond in point of period of style with Veemul Sa's temples, and more especially with those at Koombhareea, which, unlike the temples at Aboo, are shikur-bund or bell-towered, and unconnected with a surrounding court-yard. I could point out to you specimens of the same style in the Roodra Málá, at Sidhpoor, commenced by Moolráj Solunkhee between 942 and 947, but not completed until the beginning of the twelfth century; in the temples at Kurusagur and Modheyra, built by Raja Kurun; in the fortress of Dubhoee and Junjoowárá,

built by Sidhraj Jyesingh; and the other works of the Solunkhee dynasty of Unhilpoor. Any attempt to effect this object must, however, be postponed, though not altogether without the hope that it may be ultimately effected. And I would only, in conclusion, make the observation that it is in a great measure upon the results of the comparison which I have indicated that I rely for the establishment of the opinion which I have formed, that the temple we now have at Somnáth is not that which was desecrated by Sultan Mahmood, but one which was afterwards constructed by Bheem Dev I., and which was at last destroyed by the zeal of the renegade Hindoo, Sultan Mozuffer I.



Nárada, the messenger of the gods, entered, and being asked about the state of mankind on earth, he related the general decline of the Shiva religion there. *Shiva*, with his wife *Párvatí*, was moved very much by this sad news, meditated upon some remedy to cure this moral corruption, and resolved upon sending *Nandi*, his vehicle, in the form of a bull, to the mortals, to reform and reclaim them to the true religion they had forsaken.

II. The Incarnation of Nandi.

Nandi, in the company of many attendants of Shiva, came on earth, and lived there. At that time Mádirája and his wife Madalámbiká, pious Shiva Bráhmans, lived in the village of *Bagewarí*. They had no children. One day they made a vow to *Nandinátha*, their idol, in order to move him to give them children. After praying and performing all the ceremonies and rites prescribed by their religion, Nandinátha appeared to them, and promised them to grant their request.

III. The Birth, Infancy, and Investiture of Basava.

This wonderful child, having been three years in the womb, caused its mother much pain. In order to be relieved, she went to the temple of Nandinátha and prayed to him. Having returned to her house, she fell asleep. Then Nandinátha appeared to her in a vision, and told her that the son she would bear now, was the incarnation of himself, who was sent to establish the Víra-Shaiva religion on earth, and they should call his name "*Basara*" (it means bull). Soon after she was delivered of a son, who, to their great astonishment, had the Linga already tied to his neck; for Shiva himself had initiated him in this way, when he was still in his mother's womb. Basava soon learned to read and to write, and acquired great knowledge in their religious books. When he had attained the age of eight years his father would invest him with the sacrificial thread. But he refused to be invested; "I am a worshipper of Shiva," he said, "and do not belong to the generation of Brahma. I am the axe laid to the root of the tree of caste. I cannot comply with your request. *Baladéva*, then prime minister at the court of *Bijjala* in *Kalyána*, who had been invited by the parents of Basava to be present at this ceremony, was struck with the singular wisdom and piety of this lad, his nephew, and gave him his daughter, *Gangádéví* in marriage.

IV. The peculiar Tenets of Lingaitism.

The Bráhmans soon persecuted Basava on account of his new doctrines. He left, therefore, his native village, and went to the village *Kappadi*. When Basava was praying before the temple of *Sangaméshvara* there, this idol, an image of Shiva, came outside and revealed to him the peculiar doctrines of this sect. He said: "We have heard of thy devotion. Persevere in the steady observance of the true religion, consider those who wear the mask of Shiva, the Jangamas, as Shiva incarnate. Take them for an example in thy doings. Though they abuse and beat thee, prostrate thyself before them. Treat as friends even thy enemies, if they are Víra-Shaivas. Punish them who abuse Lingaites. Make endeavours to spread this religion. Do not eat any thing without having first offered it to God. Thou shalt not desire another man's wife, nor his property. Thy organs of sense shall not obey the lusts of the heart. Know that the Jangam is I. If thou meetest with Lingaites, salute them. Remember always Shiva. Speak the truth. Provide for the righteous." Having finished his instructions, he embraced Basava, kissed him, gave him his blessing, and disappeared.

V. The Miracles of Basava.

1. *Wrought by him when a boy.*

a. When Basava was of the age of eight years, his father would invest him with the sacrificial thread, which he refused. At that time his parents gave a dinner to their relatives and friends. After all had sat down to dinner, there was by some mistake no milk, and the people who sold it were a good distance away from Basava's house. At that time a cow had died, and fallen down in the midst of the bazaar. Basava went there, made it alive, and got abundance of milk from it. But the Bráhmans, horrified at the milk from a dead cow, as they said, left the house without having touched the dinner. In this difficulty Basava told his parents to call the names of those who had formerly died in this village. As they were called, they descended from the sky and tasted the dinner. The people of the town, who thus saw their forefathers, were much astonished at this miracle, and praised Basava.

b. When Basava was playing one day with his schoolfellows near a well, he was thrown into it by them. But he came out of it unhurt, and those wicked boys tumbled down into it. Then their parents came

and accused Basava of having killed their sons. He had pity on them, and as he called the names of those boys they came out of the well.

2. *Acceptable Worship.*

In the village Kappadí, where Basava lived, a festival took place. The Bráhmanical part of the population made images of bulls and worshipped them in the customary way. Then Basava brought some flowers, put away all the offerings which the Brahmans had placed before Jangaméshvara, and worshipped him in his own way. The Bráhmans grew very angry, and were about to beat Basava, but Jangaméshvara began to talk so loudly that all were able to hear him:— "Basava's mode of worship," he said, "is the true one; yours is worthless." They immediately ceased to beat him, and his fame spread throughout the country.

3. *Basava as Prime Minister at the Court of King Bijjala at Kalyána.*

a. Arrival at Kalyána.

After the death of Baladéva, the father-in-law of Basava, who had been minister of state at Kalyána, king Bijjala called the relations of his late minister, and asked their advice regarding the manner in which the vacancy might be filled. They advised the king to secure the services of the late minister's son-in-law, whose virtues and abilities would be a sufficient guarantee for his being able to bear the burden of the kingdom, and to increase its greatness and influence. The king agreed to the proposal, and sent some of his ministers to Basava in order to acquaint him with the resolution of the king. Basava at first refused to accept of any secular employment; but eventually he yielded to the entreaties and representations of the messengers, and accepted of the office to which he was called, in the hope that he should be enabled to use his influence for the spread of the new religion, and the mysteries in which he had been initiated by Jangaméshvara. He left the place where he had till then sojourned (Kappadí), and went to Kalyána. His elder sister Nagalámbiká, who had been with him till then, appears to have accompanied him. His entrance into the capital resembled a triumphal progress. The whole town was festively adorned. The king went to meet him; when he saw him, he descended from his elephant and welcomed him. Basava was installed as prime minister, commander in chief, and treasurer; his power and authority was second only to that of the king.

b. Deciphering of the unknown character, and Raising of the Dead.

On the arrival of the festive procession at the palace, a roll, covered with writing in an unknown character, fell from heaven at the feet of the king. The learned men of the kingdom were called, in order to interpret the contents of the writing. But none was able to do so. The king commanded his counsellors on pain of death to reveal to him the contents of the roll. Bavasa helps them out of their perplexity; he reads the roll in presence of the king. The purport of it is—that the ancestors of the king have buried an immense sum of money, and that the Jaina religion is doomed to destruction. "Prove the truth of your interpretation," the king interposed, "by showing me the treasure." Basava exhorts the king not to allow himself to be frightened by the apparitions which would be seen when the treasure should be disinterred, and sent for magicians and workmen. The workmen were directed by Basava to dig in a certain place, but fifty of them died, as also ten of the magicians who attended. All at once a large serpent shot forth from the hole, spitting fire. A hundred people who were touched by the deleterious fire died on the spot. The king, in extreme anguish, laid hold of Basava's hand, and besought him to spare his life. "Call upon your god," Basava said derisively, "and see if he will deliver you." "Nay," said the king, "you have been sent to me by God as a deliverer, spare my life." Basava then sprinkled water on the corpses which were lying about, and restored them to life. The fearful serpent crept harmlessly towards Basava and coiled itself at his feet. A giant who had likewise emerged from the hole, departed without hurting any one, and the treasure was lifted out of its hiding place. A joyful procession through the town announced the happy result of treasure digging; and Basava was solemnly confirmed in his high offices. In order to link him more closely to himself the king gave him his younger sister, Nilalochana, in marriage. Another report says that one of the counsellors, who was delivered from an ignominious death by Basava's deciphering the mysterious writing, gave to him his daughter Nilámbiká. It is therefore certain, that Basava had two, if not three wives. The ancient capital Kalyána still exists, and is situated about 20 coss to the N. E. of Solápur.

The 6th chapter of the Basava Purána describes the blameless and perfect character of Basava, and explains the resolutions with which he entered on his office. He resolves to be zealous in the discharge of

the precepts of his religion, not to deceive nor to injure his co-religionists; instantly to give whatever Shiva may demand in the persons of his followers; never to swerve from the promise which he has once uttered; always to speak unvarnished truth; to live according to the revealed word; to be faithful to the profession he has made; to be a steady friend of the pious; to be invariably humble and beneficent to the priests of Shiva; above all to be zealous in the persecution and extermination of those whose creed differs from his own, chiefly of the Jainas and Bráhmans; never to ask any favour of men; never to fold his hands in honour of men; never to give room to sensual lusts; always to defeat the six enemies, (Káma) (love), Krodha (anger), Lobha (avarice), Moha (carnal affection), Mada (pride), Matsara (envy); and by all means to extend the religion of Shiva. It is remarkable, however, that of this man, whose sanctity is so highly extolled, it is said in the very same chapter, that he was in the habit of supporting twelve thousand profligate *Lingaite priests*, who lived in the houses of prostitutes in the town of Kalyána. We meet these twelve thousand repeatedly in the history of Basava, and there can be no doubt that there must have been a very large number of profligate men and women amongst the first adherents of the Lingaite sect. The Lingaite priests are called Jangama, an appellation of which the meaning is not perfectly certain. It is most probable, however, that they were thus called in consequence of a still existing rule which enjoins them to be constantly on the move, unmarried, poorly dressed, begging their food and wandering from place to place, a rule which is of course but imperfectly observed.

c. Prabhu comes to visit Basava.

Who is this Prabhu? Tradition gives us the following answer: Párvatí, the wife of Shiva, once told her husband that she could not bring herself to believe him superior to all sensual impressions, until he would consent to give proofs of his superiority. In order to convince his wife of her illusion, Shiva became man as Prabhu, and Parvatí caused Máyá to be born in the shape of a beautiful princess at Banavásí. The parents of Prabhu wished to marry their son to the far-famed Princess Máyá; but he declined, for he knew that Máyá had been born in order to entangle him in sensual desires and to conquer him. Yet he resolved to brave her allurements and therefore proceeded to Banavásí. The victory was not easy; the princess exhausted all arts of seduction, and at last, by way of deciding the contest by a *coup de*

main, threw herself into the arms of the virtuous young man. He ran away. Yet it is said, not without casting a lingering look upon the charming enemy who pursued him. This is Shiva's principal incarnation. While Basava was in the zenith of his fame, Prabhu came to see him; he appeared in the shape of Sangameshvara, the well-known household god of Basava. Basava bowed to him, and prepared a great meal, sufficient for thousands of Lingaite priests, but lo! within a moment all was consumed. Basava, however, was not dismayed by the appetite of his guest; he offered himself as food to the voracious, unsensual god. The god is highly pleased with the devotion of Basava; he has tried the light of his devotion and found it bright. He, therefore, praises Basava in the following stanzas:—

Running water is all feet;
Running fire is all mouth;
Blowing wind is all head;
Basava, the ever active prince, is all piety!
Who is like him without guile?
To pronounce the name of Basava is sufficient;
Even irrational creatures, if they could but attain to this, would be pious.
Even children, pronouncing his name;
Even birds, which observe the proceedings of the pious, which pronounce Basava's name, would become pious.
Beings which live near the worshippers of Basava must needs become pious.
Shiva even will attain true piety only by pronouncing the name of Basava.
Through his name poison will be converted into amṛita.—(*Bas. Pur.* 8, 22—24).

Basava, in answer to the praise bestowed on him by Prabhu, excuses himself on account of his inability to honour so great a visitor in a manner becoming his exalted character. He makes this inability evident by relating an occurrence which took place in Kailása. Párvat once came to worship her husband Shiva, but surrounded as he was by a throng of worshippers, who had been made partakers of the shape and bliss of Shiva (Sárupya), she was unable to recognise him. The worshippers of Shiva observed the perplexity in which Párvatí was,

and resumed their several original shapes. Upon this, Párvatí found it easy to distinguish her husband, and from gratitude to the hosts of worshippers, she invited them all to dinner. But as the preparations took a very long time, the guests at length sent a messenger to Párvatí, to inquire when the promised meal would be ready. Párvatí tells the messenger to return and to bring the invited hosts. The messenger asks to have some little food in the meantime. Párvatí leads him to her stores, and to her dismay the greedy messenger despatches the whole dinner, which had been intended to satisfy the hunger of all the hosts of Shiva. Párvatí then despaired of being able to find provisions enough for so voracious a host of guests. From this story Basava draws the conclusion, "if Párvatí was unable to satisfy even a single one of the least among the hosts of Shiva, how much less can I receive the Lord of all in a manner becoming his dignity." But Prabhu declared himself perfectly satisfied with the results of his visit, and presented him with the jewel, the cow, the tree that gives whatever one may wish (the Chintámani, Kámadhenu, and Kalpavriksha); then gave him his blessing, and departed.

d. The Conversion of Thieves.

Some thieves resolved to plunder Basava's treasures. Knowing that none but the worshippers of Shiva would be admitted, they wrapped black brinjaul fruits (which are very similar in shape to the Linga) into the hem of their garments, and thus entered Basava's palace in the guise of Lingaites. They were admitted into his presence, and bowed to him. Basava thinking that they were really Lingaites, invited them to sit down and occupy themselves at ease in meditating on their faith. But the thieves, full of consternation, looked at each other, for they were conscious of a great change which had come to pass within them. As soon as they stretched out their hands to do reverence to the Linga, the brinjauls which were tied up in their garments, were converted into real Lingas, and the thieves themselves were changed into pure and devoted worshippers of Shiva. One need not wonder, the poet says, at this miracle, for there are numerous instances of the miraculous influence of a believer's meditation on the object towards which that meditation is directed. Some instances of these are given.

aa. A wheat measure converted into a Linga.

This measure is very similar in shape to those Lingas which are generally found in the temples. A merchant was attacked by a disease

of the eyes on one of his journeys. Some wags who found out that he was a devoted worshipper of the Linga, led him to a tent, in which they had placed an empty reversed wheat measure, and made him believe that this was a Linga temple. The pious man allowed himself to be deceived by them, and paid his devotions to the measure. The wags, on his return from the temple, cracked their jokes at his expense and that of the god. But the merchant is not thus to be put out. Zealous for the honour of his god, he returns with them to the tent in order to prove to them that the object of his devotions had been a real Linga. When the party arrived at the spot, the originators of the frolic were greatly surprised to find in the place of the humble tent a beautiful little temple with a Linga.

bb. The Shepherd and his Faith.

A simple shepherd made a piece of goat's dung his Linga, and poured offerings of milk on it. His father was very angry at this waste of milk, and abused the son and pushed the new-fashioned Linga with his feet. The son, seeing his god outraged, took up an axe and killed the father. His crime was rewarded by immediate admission into Kailása.

From these stories the poet draws the conclusion that a true worshipper is able by his faith to convert any thing into a Linga.

C. Miracles wrought by Basava.

1. *A heap of Jawári changed into Pearls.*

A zealous Lingaite at Benares offered his fingers to his god. Some of his enemies, wishing to distress him, came to him and said, "Náráyana is the great god." "Your god Náráyana," said the Lingaite, "bows to Shiva, the Lord of all," and forthwith the image of Náráyana actually bowed to that of Shiva. After having thus confuted the enemies of his God, the Lingaite heard the news of Basava. He went to make his acquaintance, and in order to prove his faith, he said: "I shall not depart till you give me two hundred bullock-loads of pearls, for I require a bullock-load every day to strew the road before my Linga. Basava looked aside, and with a glance of his eye, converted a heap of grain, which was lying in the neighbourhood, into splendid pearls. He then said to the Lingaite:—"Why two hundred bullock-loads only? take as much as you please, and give me your blessing." He complied, and took his departure. The multitudes which had witnessed this miracle said—"Greater things than those of which we had heard and read

have now come to pass." For they remembered an old tradition concerning a Shiva-worshipper of a former age, called Bankidéva, who, at the request of a devotee had extracted milk from a barren cow and had caused a dry stick to sprout and produce the Bilva-leaves (Ægle Marmelos), which are required for the Lingaite worship.

2. *Shiva tries Basava.*

Shiva, in the disguise of a Jangama, came unexpectedly to visit Basava, and asked him to give him a third eye. Basava, at once recognising the god, notwithstanding his disguise, held a looking-glass before him and asked him to convince himself that he already had three eyes. Shiva is about to slink away ashamed, but Basava comforts him, telling him at the same time, that he, Basava, is not going to ask any favours from him, but on the contrary, is ready to give to him whatever he may desire.

3. *The Calf Milked.*

A Shivaite, who had heard the report of Basava's greatness, came from the north country to see him. He arrived at noon, and asked Basava to procure for him some milk from a cow that had recently brought forth a calf. Unfortunately the cows happened to be out grazing, and none of the required description was to be procured. Basava went to the stable, and passed his hand over the back of a calf which he found there. The calf immediately brought forth a young one, and Basava was able to milk it for his guest.

4. *Flowers transformed.*

A certain Lingaite, Kalinćyya, heard that Basava was in the habit of gratifying all the wishes of his guests. In order to try his power, he asked for a thousand bunches of Lampiga-flowers (Michelia Champaca). Basava took so many common flowers, and having transformed them into the rarer and more valuable kind, gave them to the devotee.

5. *A Fruit produced.*

Another devotee, attracted by the reports of the miraculous power of Basava, came to visit him, and said: "I have a vow, but I know that you cannot give me what I require; I therefore refrain from asking, lest you should think me troublesome." Basava encouraged him to ask anything he might require. He asked for a ripe Jack-fruit. Basava looked at a painting, which happened to be in the room, which represented a Jack-fruit, and this was forthwith converted into the desired fruit.

6. *Peas (Cyticus Cajan) converted into Jewels.*

A certain Shivaite, who was a gamester, having lost a considerable sum, and being unable to pay, was bound hand and foot by his playmates, and thrown upon the street. While he lay there, writhing with pain and calling for assistance, Basava happened to pass by. He inquired why he had been thus ill-treated. When he heard the cause, he immediately resolved to purchase his discharge. But as he had not with him any valuables he went to the nearest shop, purchased a measure of peas, converted them into precious gems, and gave these in payment of the debt.

7. *The Milk-woman.*

One day as Basava was just sitting at the king's council-board, he stretched out his hands as if to steady something that was about to fall, and said: "Don't be afraid, it won't run over." The King said, "surely Basava is stark raving mad; is his mind quite gone with this Shiva-madness? What is the meaning of the antics which he now plays?" Basava said within himself: "It is not proper to be the herald of one's own virtues, yet if I remain silent, I shall become the laughingstock of the whole assembly." He therefore explained his conduct by saying that a shepherdess in a town, two coss from Kalyána, had just missed her footing in the mud of the street through which she was wandering with a milk-pail on her head. In her distress she sent a look and a short prayer in the direction of Kalyána, and called upon Basava to help her. "While she spoke," Basava said, "I stretched out my hands toward the vessel and prevented its falling." The King caused the shepherdess to be called; she came, attested the truth of Basava's relation, and to corroborate the miracle, told two similar stories which had happened in by-gone times.

a. The Flower-gatherer.

A Shivaite had, on a rainy day, gathered a great many flowers in order to worship Shiva. While he was walking home near the sea-shore, he missed his footing. But Shiva heard his prayer, and prevented the flowers from falling into the sea.

b. Wherever true piety exists, there Basava is to be found.

A hermit, Siddaráma by name, founded Sonalápura (the present Solápur), and there established a Shiva temple, with many thousand Linga Shrines. He was asked by his disciples if during his visits to

Kailása, he had seen Basava, "for," they said, "we understand that Basava is wherever true piety dwells." Siddaráma says, that he does not yet know him, but promises to go that very day and inquire for him. So he ascends to Kailása, and asks Shiva if Basava is to be found there. Shiva opens his heart, and, O wonder! within the heart of Shiva Siddaráma saw Basava seated with folded hands, and tearful, yet joyously transported face. Shiva then declares his intimate oneness with Basava, and teaches that Basava is omnipresent in the hearts of the faithful Lingaites. Siddaráma returns to this earth, and, to convince his followers of the truth of the message he brings, he opens his own body, and shows them Basava present in his own heart. (Solápur is now the sent of an English Collectorate. Near it, a deep lake is shown, in which, they say, Siddaráma is buried. After having become a convert to the Lingaite faith, he was ordered by Basava to remain on earth till the return of Basava. It is therefore believed by many that he still lives below the lake. The Lingaites of Solápur speak the Canarese language, while all the country round is peopled by Maráthí speaking tribes.)

8. *Basava accused of misappropriation of the Public Money.*

a. Reproduction of Treasure.

Basava was just about to pay the army, when a Jangama came and asked him for the treasure, which was ready to be counted out. Basava, unable to refuse his request, gave him the whole. The other ministers went to inform the King. Basava was called, and the King began to reprimand him severely. "What," he said, "do you distribute to your friends the money with which you have been entrusted? You shall answer to me for this. Render the account of your administration, for I do not wish for your service any more. Do not think that you will escape unpunished." Basava smilingly responds:—

"As long as I am in possession of the philosopher's stone, the Kámadhenu and Kalpavriksha, why should I long for other people's riches? Will the bee, which is attracted by the Lotos, ever settle on a thistle? Will the Chakraváka bird which revels in the splendour of the rays of the moon, long for darkness? Will the young one of the wild elephant come to suck the milk of a village pig? Will the swan which sails on the sea of milk, be content with salt-water? Will the lion eat grass? Will the parrot, used to suck the luscious mango, have a craving for insipid jungle fruit? If so, then may Shivaites, like other men, stretch

forth their hands to lay hold on the property of others. Let the earth tremble, the crown of the world-snake shake, the sea be dried up, the subterranean fire be quenched, the mountains split, the moon lose its coldness, the sun rise in the west,—yet never the Shivaites will touch the goods of others. Has he, whose body is replete with pure splendour any need of a lamp? Is he, who has tasted the Ambrosia of devotion to Shiva, in want of anything sweet? Dismiss your doubts, it was not your property—it was our Lord's—therefore I gave it to my Lord. Your treasure is undiminished."

Basava then sent for the treasure chests, and when they were opened they were full of money. The splendour of the gold caused the King's face to shine. Thus Basava succeeded, for a time at least, in appeasing the apprehensions of the king, who was jealous of the greatness of his minister, and, being himself a Jain, he looked with uneasiness on the progress of the Lingaite creed.

b. The Sun is made to stand still.

One evening King Bijjala came to the council; he spoke with his ministers about the welfare of his kingdom, and about the administration of his treasure. He heard them all in succession. When he turned towards Manchanna, he arose, folded his hands, and said:—"Hear, O prince of Kings! let the treasure be expended for temples, places of pilgrimage for Bráhmans, and for the benefit of the people in general. But it is not proper that the treasure should be squandered upon Jangamas, which is the use Basava makes of it." "Indeed," said the King, "this is an illegitimate use of my treasure." Upon this Manchanna, the leader of the opposition, continued—"I am speaking the truth; day by day Basava feeds the Jangamas, and gives without hesitation whatever is asked of him. The treasure, however, is surely yours." "Very well," said the King, "to-morrow I shall call for his accounts."

The king then retired, after having ordered a meeting of his council for day-break. There Basava made his appearance, and shortly after business had commenced, the king said to Basava: "It is long since I have seen the accounts of the treasury. How much gold is in the treasury? how many ornaments? how much coined money? how much has been sent as tribute from neighbouring States? how much had been there when you came? how much has been added during your administration? Where are the jewels which have been delivered into the treasury by foreign princes? Show me all!" Basava expressed his regret

at finding himself suspected by the king, but he was inexorable and insisted on having the accounts delivered that very day. The whole establishment was in consternation. But Basava inspired them with confidence. He looked up to the skies, and said: "Stand still, O sun!" The charioteer of the sun, from respect to Basava, stopped his horses in the western sky four hours before evening. While the sun was standing still, the earth was rent in many places, the waters were dried up, people were dismayed; the plants withered on account of the great heat, and thus there was great distress. As however the sun did not set, the writers had sufficient time to finish their accounts.

Most of all, the Astronomers found themselves perplexed; they came to the king and said: "O Lord! the wheels of time are broken asunder, for the sun stands still." The watchman likewise came and announced to the king that this was the eleventh day since the sun had stood still. The king called the wise men of his kingdom together, and inquired from them the cause of this great anomaly in nature. They, trusting in their wisdom, answered the king: "We shall mend this matter, which is of no great consequence. We are in possession of very powerful forms of incantation, and the sun will no doubt obey our commands. They received great presents from the king, and set to work immediately. But they were unable to move the sun from his place. When the king saw this, he turned to Basava, told him to stop his account, and tore the account-book. Basava then reproached the king on account of his pride, and his enmity towards the Lingaites. The king thoroughly humbled, hung his head and folded his hands before the minister. Then only Basava had compassion, drew the likeness of the sun in the dust, and sprinkled upon it water in which the feet of some Jangamas had been washed. At the same moment the sun moved forward on his path through the skies.

On another occasion the king called for the accounts at night when Basava performed the same miracle with regard to the moon.

9. *The Miraculous Garment.*

One of those profligate Jangamas, who abounded at Kalyána during Basava's administration, used to send his maidservant to fetch the daily rations of provisions, which were distributed by the minister for all his coreligionists who chose to apply for them. The maidservant happened to see Basava's wife in a beautiful dress, and returned full of astonishment, without even bringing what she was sent for. On arriv-

ing at home she told her mistress, the prostitute, what a beautiful garment she had seen. The prostitute determines that this garment must become hers, and prevails upon her lover to go and ask for it. He does so. Basava, as usual, instantly complies with the request, and as his wife modestly refuses to divest herself of the cloth, which she was then wearing, Basava tears it off by force, but the cloth seemed to multiply as he tore it off. When he had removed so large a quantity that the Jangama interposed, and said it was quite enough—his wife appeared not less completely veiled and dressed than she had been at the beginning.

10. *Sangaméshvara gives and takes.*

This truth, or rather Basava's firm belief in it, is established by several miracles, which Basava performs by the power of his faith.

a. The Conversion of the Cattle-stealers.

Some hunters took it into their head to beat the shepherds, and to take the cattle from its grazing grounds. The shepherds came to Basava, and related to him their misfortune. Basava said: "Sangaméshvara has seen fit to give the cattle to them. What is that to you? I shall restore your cattle to you." Saying so, he caused the cattle to be restored to them by the power of the pure thought. When the thieves saw what Basava had done, they exclaimed in astonishment: "This is a mighty man," fell at his feet, restored the stolen cattle, forsook their evil practices, and in answer to their earnest entreaties, were instructed by Basava in the way of truth.

b. A Thief Converted and made a Lingaite Priest.

A thief secretly entered Basava's house. At midnight, when everybody was fast asleep, he approached Basava's bed and tried to disengage the ornaments which he wore on his person. Basava's wife awoke, and prevented his design. Basava too was roused. When he saw what was the matter, he ordered his wife to give the ornaments to the thief. But the thief, utterly dismayed by the presence of Basava, slunk away into a hiding place. In the morning he was found and arrested by the servants, who came to Basava's room. The poor thief trembled with fear. "It is a priest, you see," said Basava, folding his hands in reverence, when the thief was brought before him. And lo! the thievish nature had been taken from him; he had been converted into a priest, heartily pious, and adorned with a long plait, with holy ashes, and the rosary made of the Rudráksha nuts.

c. *Jains, who had disguised themselves as Lingaite Priests, are converted.*

Some Jainas once came, disguised as Lingaite priests, in order to see if what they had heard of him was true. When Basava saw them, he prostrated himself and adored them. The Shivaites, by whom he was surrounded, said: "O Basava! these are heretical Jainas, who has admitted them? Basava said, "Nay, they are pure Jangamas." At the same moment the sectarian marks upon their bodies disappeared, and they became virtuous.

d. The Snake-bite.

A great wicked snake had crept into the house of Basava. One day, while Basava was lying in his bed, it came, bit him, and drank his blood. Basava rose and drew back his foot, regretting that his foot should have touched a snake, the ornament of the holy God (Shiva is commonly represented as adorned with snakes). But Shiva caused the snake to die, because it had drunk a man's blood. When the servants were about to throw away the dead snake, Basava restored its life.

11. *The Mysterious Seal.*

Basava's enemies informed the King that Basava did not really do obeisance to him, but to a signet ring on which the Bull Nandi was engraven, and which he always carried upon his finger. Next time Basava came to the palace, the King asked him what would be the consequence if Basava would for once pay his respects to him, and not to the signet ring. Basava, moved with compassion towards the King, answered:—"O King Bijjala, if I fold my hands in token of respect to you, nothing good will result. If I thus bow to you, your body will be consumed with fire. I have, therefore, in forbearance to you, omitted to do so. If you wish to convince yourself of the truth of my words descend from your throne." The King, desirous of seeing what Basava could do, left his throne. Forthwith Basava took the ring from his finger and folded his hands. The consequence was, that in an instant the throne was in a blaze. All who were present besought him to extinguish the flame, and the King besought him to exercise his forbearance. Upon this, Basava replaced the ring on his finger, and folded his hands, by which means the throne became again what it had been before. The King dismissed Basava from his presence, after having made valuable presents to him.

12. *Linga and Jangama are my life.*

This was a favourite saying of Basava, the meaning of which is—I cannot live without the Linga and its priests. The following traditions show how Basava's life agreed with the profession he made.

a. The Strange Visit.

One of the faithful came to the door of Basava's house, and asked the doorkeepers what Basava was doing. They sent him away with the short answer, that this was not the proper time for seeing their master. It so happened that Basava was just at that time engaged in the deepest meditative devotion (Yoga). The visitor went away with a smile; but Basava's life went along with him. The servants, who had no idea of what had occurred, came at length to call their master. But he would not arise, and they saw with dismay that the spirit had fled. At last his wife came, and mournfully prepared to adorn the corpse of her husband. One of those present, Channabasava, the nephew of Basava, had a suspicion of the true reason of the melancholy occurrence, for he had heard of the visit of the Jangama priest. According to his advice the priest was called and asked if he had not taken away with him Basava's life. When he came, sadly exclaiming, "Basava, Basava!" the life which had fled returned to the body of Basava.

b. Separation in Death and Reunion in Life.

In order to prove Basava's adherence to his principle (of identifying his life with the Linga and Jangama), Shiva had called into himself the priest Kinnara. Basava was inconsolable. One of his friends went to the washerman Machidéva, a great hero among the faithful, and related to him the sad casualty. [The washerman had long before given proofs of his faith. He considered it a great privilege to be allowed to wash the garments of Jangamas. Now, lest any unholy person should touch the clean linen, he used to drive his bullock with the bundles of clothes through the town, holding a drawn sword in his hand. One day, as he drove through a throng, a man of some other caste (a "sensual one," as all non-Lingaites are called) accidentally came into contact with the holy garments. The zealous washerman cut off the head of the sinner, and threw it up into the air. The King, who heard of the fanatic, sent elephants and soldiers to secure him. But by the sound of a gong, which the washer-

man carried, all the elephants, except the royal state elephant, were frightened. The King's elephant advanced, but was thrown down and killed by the washerman. Basava remonstrated with the King, who at last was brought to humble himself, upon which the elephant, as well as the decapitated man, were restored to life. This was the man who was applied to in the present extremity.] When he heard of the sorrow of Basava, he smiled, and said: "Surely Basava has been forgetful of his principles." The messenger, not understanding the meaning of these words, returned to Basava and related what he had heard. Basava however at once appreciated the meaning, and gave up his spirit. The great washerman was sent for, and when he saw what had happened, he prayed to Shiva :—

"If Basava were to die, piety itself would vanish from the earth. It is, therefore, not expedient, O Kinnara, that your desire to depart should be gratified. As long as Basava lives, you ought to live united with Basava."

The washerman then said, "Arise!" Then Kinnara arose as if awaking from a dream. Basava likewise returned to life. (A similar story of Madarakatidéva.)

13. *The Pious Thief.*

The pious Lingaite, Bommidéva, was in the habit of breaking into the houses of people of other religions, and stealing their property, in order to distribute it to the followers of his own creed. This strange branch of industry is highly commended by the poet, because the thief not only enriched the followers of the true creed, but at the same time weaned the affections of the sufferers from earthly riches, and thereby rendered them more fit for heaven. He carried on his business for a considerable time without being found out. One day when an unusual crowd of Jangamas, who looked for food and presents, had assembled in his house, he resolved to gratify them at the expense of the King's treasury. On the road to the palace he meets Basava, and asks him to show him the place where the treasure was kept. Basava, without uttering a word of remonstrance accompanies the thief, and shows him the treasury. The keepers of the treasure inform the King that there had been a robbery, in which Basava was an accomplice. Basava was sent for by the angry King. Both King and minister went to inspect the place where the thief had broken through the wall. But what was the King's astonishment when he saw, that the wall surrounding the hole

which the thief had made, was converted into solid gold by its contact with the body of the holy man. The King scratched his head, laid his finger on his nose, and exclaimed: "What a thief is this, who gives more than he takes!"

14. *Basava and the Wood gatherer.*

Máréyya used to go to the jungles for the purpose of cutting wood, which he carried in bundles to the town, where he sold it, and regaled Lingaite priests with the produce of his trade. Basava heard of the benevolent woodcutter, went to his house at a time when he happened to be absent, and left some bags filled with gold. After some time Máréyya returned from the jungle, threw down his bundle of wood, went through his accustomed ceremonies, and saw the bags. "Who has been here?" he asked, "and whose are these bags?" His wife said that a priest had been here, but he immediately saw that it had been Basava. He was rather grieved than rejoiced on account of the donation, because he considered it as a proof that Basava thought him deficient in faith and unable to provide for all his wants. He forthwith made a present of all the gold to some Jangamas, who happened to be near—then took some of the water in which their feet had been washed and sprinkled it over the bundle of wood which he had just brought from the jungle. This was immediately converted into gold, which he likewise distributed among the priests. When Basava heard this he was frightened, came to call on Máréyya, and apologised for his boldness in daring to make a present to so great a man.

15. *The Pandanus odoratissimus.*

Basava having received from the king part of a Kétaki flower, adorned his Linga with it. This gave to his enemies an opportunity of abusing him, for there was an ancient tradition to the effect that Kétaki flowers should not be used in the worship of Shiva. Basava showed, that in the ancient tradition the guilt attached principally to Brahma; that Ketaki was only seduced by Brahma to give false witness in his favour against Shiva. "Therefore," he said, "there can be no harm in using the Kétaki flower in the worship of Shiva, and in corroboration of my assertion you will find some part of the Kétaki flower on the heads of all Lingaites, Lingas, and Shiva-images." This was actually found to be the case, and thus the Kétaki flower was admitted into the number of sacred flowers.

16. *Players converted.*

Some players acted a play at Kalyána disguised as Jangam priests. Every one was desirous of seeing how Basava would treat them; and the merriment was general, when Basava devoutly bowed to them and received a blessing at their hands. Basava however was splendidly justified, for the actors were by the power of Basava's looks, transformed into venerable devotees, whose holiness was as little diminished as that of the Rishis of old by their mean descent.

17. *The Sacred Ashes.*

Ashes play a great roll in the Lingaite worship. The corpses of the principal Gurus are placed in a bag of ashes before they are buried. The ashes of the frankincense, which is burnt before the Lingaite idols, possesses a peculiar value in the estimation of the common people; yet the ashes of cowdung, which have been blessed by a priest are, according to the Shástras, the holiest of all.

a. The Pumkins.

One day the king was returning from a review of his army. When passing through the streets of the city, he saw a row of pumkins hung up for drying, which were smeared over with holy ashes. An enemy of Basava said, he supposed these fruits would contain Lingas because they had been sanctified by the ashes. The minister seemed to assent to the observation, whereupon the king sent for some of the fruits, and requested Basava to open them. Basava not minding the ridicule of the king and the courtiers, prayed, touched the pumkins, laid them on his head, made them touch his forehead, lifted up his hands and said: "O Jangaméshvara, stay! stay!" Then he divided them and showed them to the king. The scoffers were confounded when they saw that the seeds in the pumkins had become fine polished Lingas—but their confusion reached the highest degree, when they saw that those people to whom the king, still bent on mockery, had given the new Lingas, forthwith became pious Shivaites.

b. Brandy changed into Milk.

One day after Basava had explained to the king the importance of the use of ashes in the religious ceremonies of his creed, the king saw a low-caste woman carrying on her head a brandy-jar, covered with ashes. The king smilingly said to Basava, "Surely this must be some

sacred kind of brandy, seeing it is in a vessel that is covered with ashes." "Nothing profane can be in a vessel of this description," said Basava. The woman was called, and her jar inspected, when lo! the poisonous juice had been converted into cows' milk by the faith which Basava placed in the purifying effects of the holy ashes. This miracle furnishes the opportunity for relating another instance of the miraculous efficacy of ashes. An outcaste of the most abject race, who had committed many atrocious murders, and had not even abstained from stealing the goods of pious Shivaites, was about to die while being pursued on account of some flagrant misdeed. While he was in his last agony, a mangy dog, which had appeased its hunger on the burial ground and then lain in the ashes of burnt corpses, happened to pass by and to touch the forehead of the dying man with one of its feet. When the man had died, Yama's messengers came to convey him to judgment and hell, but they were prevented by Shiva's angels, who claimed the man, whose body had been marked with the holy ashes. A struggle arose concerning the body, but Shiva's angels were victorious, and carried the purified man to Shiva's heaven.

18. *Miraculous Escape.*

Soḍḍala Bácharasa, one of Basava's writers, was accused of having embezzled public money. Although this man was as superior to his accusers as fire is to a heap of dry grass, and although he asserted and proved his innocence, the king was inexorable, and commanded that his eyes should be put out. He was conducted to the place where criminals were commonly executed, amidst the lamentations of the people. On the place of execution were lying the skulls and rumps of some thieves who had been decapitated some days before. Bácharasa prayed and directed his looks towards the place where the skulls were lying, when all at once these criminals became alive and began to beat, kick, and pull about those who had come to pluck out the eyes of Bácharasa. Some escaped and told the king. In the mean time the hideous figures had approached the town, cutting, maiming, tearing, and killing all the adherents of the king. The gates were closed, but this was a poor precaution against the violence of these revenants from another world. The king in his extremity called Basava and confessed his injustice to Bácharasa. It was high time to do so; for in the mean time the ghosts had forced the gates of the city and were approaching the palace. Basava had compassion on the trembling king. He approached the destroyers, who prostrated themselves at his feet, then

went with the king to the place where Bácharasa was, made the king ask his pardon, then sprinkled holy water over all the killed and wounded, by means of which they were restored to life and healed; and lastly he gave to the thieves whose ghosts had wrought Bácharasa's deliverance, their proper human existence.

Bijjala made rich presents to his minister as well as to the falsely accused writer.

19. *The Man of Straw, and his Victory over the Mimánsa (Védánta) Philosopher.*

A Vedantist came to Kalyána. Many scholars were in his suite, and he had such a number of books that 10 elephants were required to carry them. Bijjala called the great man to his durbar. All the courtiers did their utmost to honour him; Basava alone remained indifferent, and would not even rise from his seat. The Védántist observed this, and cast an angry side glance at the minister. When all were seated, the philosopher asked the king who was that man smeared over with ashes? The king spoke in the highest terms of Basava. The philosopher proudly said, "I have heard of the excellency of Basava, but let him now bring forward his doctrine which seems to have infatuated you, so that I may have an opportunity of convincing myself. Basava spoke at length about the surpassing greatness of his god Shiva, and victoriously repelled the attacks of the Védántist. At last these betook themselves to abuse and disrespectful language. Upon this, Basava became silent. When the King called upon him to bring the dispute to a termination, he answered, "Such blasphemers of Shiva ought to be killed, for even Brahmá lost one of his heads for having spoken evil of Shiva. A man of straw," he said at last, "is good enough to dispute with these philosophers." The Védántist smiled, sent for some straw, which he shaped in the likeness of a man. He then turned to Basava, and said: "If you will give life to this man of straw, teach him the Shástras, and conquer us by means of him, we shall acknowledge your superiority." Basava touched the image, clothed it, tied a Linga to it, and gave life and intelligence to it. The straw-man began to prove from various Shástras, that there is no God but Shiva—to the utter amazement of all who were present. Thus the Védántist was confuted and made to acknowledge the greatness of Basava. The straw-man subsequently lived in Basava's household.

20. *The Crypto-Lingaite.*

At the time of Basava's birth 770 spirits of heavenly saints descended on earth, and entered human bodies, in order to assist the re-establishment of the Shivaite religion. One of them hesitated, remained, and was obliged by way of punishment, to be born among the worshippers of Vishnu. This was the celebrated enemy of Basava, *Manchanna*. And yet even he was in secret a Lingaite and performed Linga-worship every morning before he commenced his labours in the palace. One morning before sunrise a Bráhman, who had smelled the perfume which Manchanna was burning according to his custom, and which was escaping through an opening in the roof of his house, climbed up to the top of the house, in order to see what was going on within. To his astonishment he saw the seemingly implacable enemy of the Lingaites absorbed in the Linga-worship. He scarcely believed the evidence of his own eyes. But he had repeated opportunities of convincing himself of the fact that Manchanna was a secret Lingaite. He communicated his discovery to Basava, who exclaimed: "Will a tiger ever become a cow? an ass a horse? a goat an elephant? a dog a lion? Is not Manchanna he who used to stop his ears with his fingers as soon as ever the word Shiva was pronounced?" In order to get certain intelligence, Basava sent a servant with the Bráhman. His servant convinced himself of the truth of the Bráhman's relation, and reported accordingly. Upon this Basava with some intimate friends went to Manchanna's house at midnight, but as they approached the secret Linga-worshipper in order to assure him of their esteem, both he and his wife dropped down dead; for they were under a vow of worshipping the Linga in *secret*, and his vow was now broken.

Day broke in the meantime; Manchanna's relations saw with consternation what had happened; the king was informed that Basava had contrived to kill his old enemy, Manchanna, and hastened to the spot. He found Basava and his friends there, and threatens them with severe punishment. But Basava rubbed holy ashes upon the forehead of Manchanna, whereby his life was restored. As soon as Manchanna regained his life, he awakened his wife, as if it had been only from sleep.

21. *The Royal Hunt.*

The King, on one of his hunting expeditions, started a tigress, who had just cast some cubs. The enraged animal rushed towards the

hunters, but they had not the courage to confront it, and fled. This occurrence induced Bijjala to send one of his hunters, disguised as a Jangama, to Basava. The hunter went to the minister, and passing himself off as a travelling priest, who had heard of the unbounded liberality of Basava, asked him for the milk of a tigress, which, he said, he wanted for the fulfilment of some vow. Basava had followed the hunting expedition at some distance dismounted, and went towards the lair of the tigress. When the animal saw him, it trembled violently. Basava calmed it, and to the astonishment of all who witnessed the occurrence, drew milk from its teats. All exclaimed: "Surely this Basava is no ordinary man—he is an incarnation of the supreme God."

22. *Flight and Return.*

Basava gave a great dinner to the Jangamas at Kalyána. The noise of the music and of the festive rejoicing deprived the King of his sleep. He arose, went to the roof of his palace, and looked down upon the town. Innumerable lights and torches were burning. Servants, whom the King had sent out, returned with the intelligence that a great number of Jangamas had been fed by Basava, and that they were now amusing themselves in the streets of the city. The King looked on for some time, and convinced himself that the streets were so filled with Shivaites, that not even an ant would have had room to creep between them. Next morning the King asked several of his advisers where, in their opinion, Basava could get the money for such entertainments, which would certainly exhaust even the royal treasury. At last Basava himself came. The King spoke to him about his enormous expenditure, and would not rest satisfied with the declaration, that Jangaméshvara both gave and took (see above), but finished by declaring, that if he wished to retain his office, he must promise to discontinue his unbounded liberality to the Jangamas. When Basava heard these words, he stopped his ears with both hands, as if unable even to hear so unnatural a proposal, and because it was out of the question to reply, resolved to take his departure from Kalyána. He threw his official seal to the King, delivered to him his house and property, and left the scene of his greatness, poor and needy, accompanied by a few only of his nearest friends and relations. In the heat of the day, without food, without conveyance, without even a horse, they went a distance of 8 leagues. They then met a priest, who wished to visit Basava at Kalyána. When the priest fell in with the indigent

travellers, he took some of the victuals which he carried with him on a bullock, and prepared a meal for them. The weary caravan lay down to rest; and in the night Jangaméshvara appeared to Basava and commanded him to take his necklace out of a certain snake-hole; the value of this necklace, he assured him, would be so great, as to enable him to return to Kalyána and to befriend the Jangamas with even greater liberality than before. He awoke, called his son Langéyya, and told him of his vision. The youth poured water, in which the feet of Jangamas had been bathed, upon the hole, and put in his hand to seek for the necklace. A dreadfully large snake came out of the hole, spitting venom at the poor boy. But through Basava's prayer the snake was converted into a most precious necklace. The son handed the ornament to the father, who joyfully exclaimed: "Now we have the knife which shall cut off Bijjala's nose." The fugitives returned to Kalyána richer than ever. Basava pawned the necklace, and with the wealth thus obtained, gratified, as usual, the wishes of numberless begging priests. The king heard of Basava's proceedings, and in great displeasure sent for Basava, and demanded the necklace, which he said, belonged to himself. Basava's remonstration, that the necklace had been given to him by Shiva, was not listened to. The necklace was brought, enclosed in a box. The king with curious avarice, hastened to open the box, but to the king's utter dismay, the same fearful venomous snake which had appeared when the treasure was first lifted out of the ground, came again forth from the box. The king, in an agony of terror, took refuge behind Basava, acknowledging himself in the wrong. Basava took hold of the snake and placed it in the box, when it was again changed into the splendid necklace. The deposed minister was solemnly reinstated, received back the seals of office, and was, by a solemn procession, re-established in his former dwelling.

23. *The Earthen Bull.*

The full moon of the third month in the Hindu year (the end of May or beginning of June) is a feast day for the agricultural classes throughout the Dakhan, being the solemn commencement and inauguration of their cycle of yearly labours. The south-western monsoon has begun to pour its torrents of rain on the arid plains, and has softened the earth so as to render it capable of cultivation. The stubble of the last year's crop, which gave an autumnal look to the fields, has, after the first rains, been removed, and the plough has drawn its furrows across them. The

cultivator begins to think of sowing, and of the chances of the next harvest. The bullocks are made the instruments of divination by their masters. On the morning of the above-mentioned full moon they are driven towards the village tank. They are washed, and their horns are tinged with red colour. Breakfast time arrives, and this day the customary offerings are not laid before the stone gods and Lingas, but before the living animals, who are the faithful assistants of the villagers in their agricultural labours. During the whole day they are treated as the lords and masters of the house; but the doings of the evening principally show them to be the heroes of the day.

At one end of the principal street a string adorned with green leaves, is drawn across from house to house. The peasants bring out the bullocks from their stables, and drive them along the street towards the string. The bullock which first reaches and breaks the string, has gained the day, and from the colour and other qualities of the bullock, conclusions are drawn with regard to the probable success of one or the other class of grains. If a black bullock breaks the string, all sorts of leguminous fruits will succeed; if a white one breaks the string, white jola (*javári*) will thrive.

Once on this feast, the town of Kalyána was adorned with garlands of flowers; music resounded in every street; festively adorned bullocks flocked together from all directions. The king came with his ministers to see the race. In the meantime the son of one of the principal merchants, Basava, had been walking about the streets with a toy-bullock of earthenware. Some waggishly disposed people had said to him, "Surely your bullock will win the race!" The boy took seriously what was said in derision; he smeared the forehead of the bullock with holy ashes—tied a rosary of Rudráksha around its neck, and carried his bullock towards the place where the royal bullocks, wild and impatient to start, were standing. Some one pointed out the boy to the king, who said to his prime minister, "this time the vehicle of Shiva (Basava) is conquered." Upon this Basava the minister converted the toy-bullock of the boy Basava, into a live bull, which ran with unequalled speed and ferocity. This bull was not only the first to arrive at the goal, but proved so unmanageable, that other bulls, horses, elephants, soldiers, and even the king himself were placed in imminent danger. The king convinced, alarmed, and humbled, applied as usual to Basava for his interference, and he, by a single word tamed the

savage animal, and made it graze quietly, by which means its real bovine nature was established beyond a doubt.

24. *The Court Minstrel.*

A travelling minstrel, who had, by the wrath of a former master, lost half his nose, one of his eyes and ears, one arm and one leg, came to the court of Bijjala. Hidden behind a wall he began to sing the praises of the King Bijjala, his beauty, courage, liberality, wisdom, calmness, and knowledge. The King, struck by his poetry, called him into his presence. He came carried on the shoulders of a servant. The king asked him the reason of his mutilation, and he said: "I lived at the court of the King of Málva. One day I was invited to dine with the King, but refused on the plea that my caste was higher than that of the King. The king enraged, said:—'What, a minstrel who fills his belly by begging and singing from door to door,—should be of higher caste than I,—how can that be?' I replied, 'Brahmá and Náráyana were cursed by Shiva on account of their sins. The curse consisted in this, that they were compelled to descend upon earth and to live as minstrels. We are descended from them.' Upon this the king grew angry, and ordered me to be mutilated." Bijjala greatly pitied the unfortunate singer. But Manchanna forthwith converted the occurrence into a snare for Basava. He dressed the minstrel, so as to resemble a Jangama; smeared his forehead with ashes, got a wooden leg made for him, gave him a rosary, tied up a stone in a piece of cloth, and tied it round his neck instead of a Linga. Basava arrived, and as soon as he saw the seeming priest, he made a low obeisance to him. The king said with a sneer: you prostrate yourself before a minstrel, whose race is cursed by Shiva, and who is mutilated in token of his disgrace. But how pale grew the faces of the wicked, how greatly was the joy of the virtuous and the love of the pious increased, when Basava restored the maimed man, and converted him into a real Lingaite priest?

25. *Basava removes a Mountain from one place to another.*

One day the king had heard part of the Rámáyana read. When the reader came to the passage in which Hanumán with his army of monkeys is represented as plucking mountains from their bases and plunging them into the ocean in order to build a bridge from the continent to Ceylon, the king asked Basava tauntingly, if he had heard what Hanuman had done? Basava replied, "feats like those of Hanu-

man and his army are nothing extraordinary for him, on whom the good pleasure of god rests; and forthwith he proceeded, accompanied by a servant, to move a neighbouring mountain. He touched it with his hand, whereupon the servant wheeled it away to a distance of four coss.

26. *The Thunder-storm.*

Basava and the King were together one day in the council hall, when all at once a thunder-storm arose on the horizon; the atmosphere was filled with wind and dust; the sky grew quite dark, and heavy peals of thunder rolled over the heads of the frightened assembly. Every body thought that this tremendous conflict of the elements was the preliminary scene to the dissolution of the world. All at once a flash of lightning penetrated the roof of the hall, and struck the king and many of the courtiers. Basava hastened to assist the king, who was staggering and seemed about to die; but Basava knew that this was not the manner of death appointed for the king, who was predestinated to die by the hand of pious Lingaites. He therefore strewed holy ashes on the king and restored him to life. At the request of the king he healed also the courtiers.

27. *A man Raised from the Dead.*

The widow of a Bráhman came to Basava, and entreated him to raise her husband, who had died and was just carried out to be burnt. Basava prayed to Shiva, and obtained from him the life of the Bráhman, who forthwith sat upon the bier. The man who owed his life to the intercession of Basava, came with his wife to thank his benefactor. Both showed their gratitude by being converted to the Lingaite faith.

28. *The Learned Dogs.*

A certain Lingaite had six dogs. One day his servant-maid went to a neighbouring river, to fetch water, when she had the misfortune of being polluted by some people of another caste, who had come to the river for the same purpose, and who touched the skirt of her garment. The Lingaite woman remonstrated with those who had touched her. But they, far from acknowledging themselves in the wrong, complained to the king of having been abused by the woman. Her master was called, and attended at court, accompanied by his six dogs. He was called upon to prove from the Shástras the superiority of his creed over all others. He excused himself with his ignorance of the Shástras. But the king was not thus to be foiled. Proof must be adduced, or else

the woman and her master must be punished for their presumption. In this emergency Basava instructed the dogs, and they, in a few moments began to expound the Shástras so cleverly, that the Lingaite carried the day.

29. *Shivanágaméya.*

Basava had frequent intercourse with the priest of the lowest caste, called Shivanágaméya. His enemies were not slow to use this fact against him, and urged the king to remove a minister who disgraced himself and his office by keeping such low company. But Basava declared: "he only who forsakes the path of justice, is unclean; the enemies of Shiva are unclean; the Bráhmans, notwithstanding their double birth, are profane. Is it wrong to converse with good, harmless, candid people, of whatever caste they be?" And in order to prove the purifying influence of the intimate intercourse with Shiva, he related some traditional stories:—

a. The Death-bed Conversion.

The son of a king was spoiled by bad companions, and at last became so abandoned, that he entirely forsook vegetable diet, and lived upon the meat of birds and wild animals, which he killed by the chase. When this profligate youth was near his death, he was visited by the prime minister of his father, who, as soon as he saw him, exclaimed: "Hara, Hara!" At this moment the prince expired in great agonies. Yama's angels came, tied him with ropes, and led him to hell. But at the same time Shiva's angels appeared too, and disputed the prey of Yama's messengers. A quarrel ensued, in which Yama's host had the worst. Yama laid a complaint before Shiva, stating that he had been authorised to convey sinners, blasphemers, adulterers, and others of a similar kind into hell, but that his messengers found themselves obstructed in the discharge of their duty. Shiva inquired into the case, but the result was that, because the name of Shiva had been invoked upon the dying man, all his sins were pardoned, and Yama had no claim on him.

b. The Sacred Night of Shiva.

A certain King was desirous of learning, from what merit, acquired during a former birth, his present kingly happiness and majesty was derived. He consulted a Saint, who told him the following story:—

"Some out-caste hunters lived in huts in the outskirts of the village of Unnata. Among them there was a notorious sinner, who, with his

wife lived exclusively upon animal food. This man one day left his hut in order to seek game, but was unsuccessful in his pursuit. As the night fell, he replenished his water-bottle, ascended a Bilva-tree (the sacred tree of the Lingaites, Ægle Marmelos), and made himself as comfortable as he could for the night. It so happened that a Linga stood near the root of the tree; and the night was the sacred night of Shiva, which is religiously kept and watched through by the Lingaites. The hunter plucked the leaves and boughs, which were in his way, and threw them down; they fell accidentally on the top of the Linga, and from his bottle also some water kept dropping down upon the sacred emblem. The hunger kept the hunter awake. In the morning he renewed his search for game, but being again unsuccessful he appeased his hunger by means of some wild roots and herbs, taking some of these with him for his wife. The wife, in the mean time, had likewise fasted, and had gone about the village to seek her husband. She spent the night in a Shiva temple, where the din of the Shástra-reading, and the noise of the worshipping crowds kept her awake. When she came home in the morning, she found her husband; and was glad to get the roots, which he had brought to her. This poor couple lived thus abjectly for some time. When they died, they would, as murderers of animals, certainly have deserved hell, but they were saved by their unconscious celebration of the sacred night of Shiva. In evidence of his special mercy Shiva caused them to be born again as a prince and princess." "You, king," the saint concluded, "are the hunter, and your wife is the hunter's wife."

From these stories Basava drew the conclusion that the worship of Shiva had the power of cleansing even what was impure, of sanctifying and elevating even men of the lowest castes.

30. *The Ordeal.*

The caste of the temple-servants laid claim to all the offerings, which were brought to Shiva and the Linga. Their claim was disputed by the Lingaites. The temple-servants hereupon came to complain to the King. Basava admitted that the people of the temple-servant-caste had a right to take all that might be offered to other gods,—but that the gifts offered to Shiva, belonged of right to the Lingaites. The temple-servants were unwilling to yield the point. The King then said that he would decide the question by simple means. He caused a very poisonous draught to be mixed—so poisonous that the

birds which flew past the caldron in which it was boiled, dropped down dead—and the wind which blew across it, killed many men, beasts, and plants. He then said: "he, who is able to drink this poison, will legitimate himself as a true follower of Shiva, who drank the poison of the world-snake." The complainants acknowledged, that they hardly dared to look at the poison, much less to drink it. But Basava and his friends drank it up as if it had been the draught of immortality.

IV. The End.

At Kalyána there were two pious Lingaites; Halléyaga and Madhuvéyya. Bijjala, as if he had never known the greatness of Basava, and as it were, bent on his own ruin, caused in mere wantonness the eyes of the two saints to be put out. The indignation was universal. All the Lingaites assembled in Basava's house. Basava declared that he would now leave the town. He called Jagadéva, ordered him to kill the King, then pronounced a curse on the town, and left for Sangaméshvara, accompanied by great numbers of Lingaites.

As soon as Basava had left, it was evident that Bijjala's sun was setting. The ocean of his riches was dried up, the earth trembled, birds of ill omen caused their voice to be heard during the night, jackalls howled during the day—frightful, gigantic spectres appeared in the sky. Everybody was in anxious expectation of the things which would come to pass. Jagadéva, who had hesitated about committing the crime to which Basava had instigated him, came home to his mother. The mother, enraged with her cowardly son, threw his food to him, as she would have done to a dog, in a despising manner. Jagadéva, roused by this affront, went on his bloody errand, accompanied by two friends. They make their way through the guards of the palace, enter the throng of anxious courtiers, counsellors, and princes; draw their poignards, and stab the King. They return, brandishing their weapons, through the midst of the horror-struck multitude. Jagadéva, in order to atone for the unwarrantable delay in obeying Basava's orders, destroys himself and is received into Kailása. All the remaining Lingaites leave the town; Bijjala's race is extinct; the very horses drop down dead in the stables, the elephants destroy each other in single combats; the citizens and adherents of the King perish in a bloody civil war. Thus Basava's curse was fulfilled. While still on the road to Kudalí Sangaméshvara, he heard the awful news. He ade haste to reach the scene of his early devotion, and on his arrival

prayed to the God to receive him. The image became alive, came forth from its place, embraced and absorbed Basava, and returned to the temple. A rain of flowers descended upon earth, songs of praise resounded; shouts of triumph arose.

As the whirlwind arises from the earth, and is lost in it;

As the froth is produced in the churned milk, and subsides into it;

As the forked lightning has its origin in the sky and retires into it;

As hail is produced by water, and resolved into it;

So Basava arose out of the Guru, grew by his assistance, and at last was united to him in everlasting rest;

Channa-Basava went to Ulivi, where he hid himself in a cave.

There can be no doubt that the leading facts of Basava's history—his Brâhmanical descent, his marriage with the daughter of the minister Baladéva, his employment as prime minister of King Bijjala at Kalyâna, his zeal for the propagation of the Lingaite creed—are historical. The Jainas, the sworn enemies of the Lingaites, account for the great influence of Basava under a Jaina King by saying, that Basava's sister, a person of great beauty, was the concubine of the King, who left the government entirely in the hands of the brother of his favourite. Basava's last departure from Kalyâna was, according to the Jaina traditions, an ignominious flight, and far from being absorbed into God, he has, according to their statement, terminated his life by drowning himself in a well through despair.

ART. IV.—*Channa-Basara Puráṇa of the Lingaits.* Translated by the Rev. G. WURTH.

Communicated by the Honorable W. E. FRERE, 13th July 1865.

Vardhika Shaṭapadí.—This is the name of the metre of this Puráṇa; one verse consists of six feet, or lines, which are called in Canarese poetry "*charana,*" or "*pada,*" *i. e.* foot. Therefore such a verse is called "*Shatapadí,*" *i. e.* a stanza of six feet. Such stanzas are scanned by the *mátras.* A short syllable is one mátrá; a long one is two mátrás. The first foot has 20 mátrás; the second has also twenty mátrás; the third foot must have 32 mátrás; the fourth and fifth foot are lines the first and second, and at last the sixth is line the third. Thus the whole number of mátrás in one verse of this kind amounts to 20 + 20 + 32 + 20 + 20 + 32 = 144 mátrás. The second letter in each foot must be the same, and thus a kind of rhyme or alliteration is formed, which is called *Prása.*

Scheme of a Verse.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

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1 1̄ 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32.

1 1̄ 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

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1 1̄ 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

Chapter I.

Summary :—This (the *Puráṇa*) is the superior and excellent story of the initiation which the high priest Chanabasava gave to Shiddharáma, explaining to him the superior Shivatatva.* Good worshippers, having heard this with pleasure, will become fortunate.

* Will be explained in one of the last chapters of this Article.

Introduction.

The author invokes Shiva.

1. (He, Shiva) is the blessed high priest, the superior, the form of excellent splendour, without beginning and without end; the eternal, without an equal, without sin, the excellent lord for the instruction in the sacred science of Parabrahma: * thus saying, the gods, who are mounted on the Swan and Garuda, † and the other gods, always worship the lotus ‡ of your blessed foot without ceasing; save me, destroying the triad of my trials;§ I shall praise you with joy.

2. When the beauty of the lotus of the blessed mountain-born ‖ (Párvatí, Shiva's wife) brightens when the majesty of (her) breasts, which are like a pair of Chara birds, ¶ increases; when the pleasantness of the expansion of the water lily ** eyes, bowing the head, disappears, when the fragrance of the breath of her nostrils †† spreads, when the darkness of the hair is dispelled; when the redness of the fine lips fades away, then diffusing the rising light of happiness may the sun, ‡‡ Virupáksha §§ of Hampi, ‖‖ shining as the eternal, grant us joy.

3, 4. O thou, who art adorned with the moon as with an excellent tuft of hair! O friend of the king of kings! ¶¶ Incomparable one;

* Vedánta Theology.

† *Brahmá*, whose vehicle (váhana) is a swan; *Vishnu*, whose vehicle is the bird Garuda.

‡ The foot is compared to a lotus.

§ Every man is surrounded by three kinds of trials, as, I. by those which arise from himself, "*ádhyátmika*;" II. by those arising from the dispensations of fate, for instance from weather, "*adhidáivata*;" III. by those arising from evil spirits and wild beasts, "*ádhibhautika*."

‖ Párvati, *i. e.* borne of Parvata = mountain.

¶ A fabulous bird, it seems, or the ruddy goose.

** The water lily opens at night and closes at sunrise. Párvatí's eyes are compared to this flower.

†† The cool and pleasant morning breeze.

‡‡ Shiva is compared to the rising sun, in consequence of which the changes in Párvati, described above, take place.

§§ Having an unusual eye, *i. e.* the eye in the centre of his forehead.

‖‖ Shiva: Hampi, on the Tungabhadra, near Vijanagar, a famous place of pilgrimage, where the linga, his symbol, is worshipped in a fine temple, about 60 miles distant from Bettigerri, to the East.

¶¶ Kubéra, the God of wealth.

without libidinous desires. Destroyer of the desires of Ráma!* Hara! Terrible to vanquished scoundrels!† Bhíma! O giver of the divine weapon to the younger brother of Bhíma!‡ O thou who hast bowed down the Lord of the Gods§ to thy foot; whose half body is a charming wife.‖ Destroyer of the enemies in Tripura! Destroyer of Yama! who hast a blue throat! Destroyer of the sacrifice of him who was born of the incomparable lotus-borne!¶ Victorious Lord of Pampá.**

5. O thou, whose feet are worshipped by the destroyer of the mountain wings,†† by Brahmá and Krishna! O ornamented with the moon and the Gangá!‡‡ Free from sin, who hast the ox for thy vehicle! Having a bow made of mountains! Lord of Brahmá and the other gods! Dweller on mountains! Having the eight points of the compass for his excellent garment! Having diamond weapons! delighted with the words of the mountain daughter! Lord of Svarga and all the other worlds! may he give lessons in the word! Pampa-Vírupáksha! good people's saviour.

6. Bhima! destroyer of terrible sins! Vanquisher of Yama! Blue-throated one! Soma,‖‖ ornamented with the moon! Protector of the Protector of the Gods,¶¶ Destroyer of Cupid! Giver of what is desired! Ever praised by the king of kings! Thou who art without sorrow, praised by sages! delightful one! who hast Párvatí for one-half of thy body, who hast an ear ornamented with those seeing and hearing with the eye!*** Dweller on mountains! Treasure of splendour! Pampa Vírupáksha. Lovingly succour the pious! O thou who hast a multitude of well-praised men prostrated before thyself! O thou endless of glory!

* Indian cupid. † The giants. ‡ *i. e.* Arjuna. § Epithet of Indra.

‖ His body is half a man and half a woman.

¶ Brahmá; his son is Daksha Brahmá, who, to show his contempt of Shiva, did not invite him to the sacrifice.

** Hampi. †† Indra; the mountains were of old winged monsters.

‡‡ On his head. §§ A name of Shiva.

‖‖ From Sa-kuma and úma, a name of Párvati, *i. e.* united with Uma, an epithet of Shiva.

¶¶ Indra.

*** Serpents, which not only see but also hear with the eye; Shiva's ear-rings are made of serpents.

2. Vrishabha is invoked.

7. To Vrishabha! to Him who is without beginning; who has the form of excellent virtue of A'dishankara,* who is called the excellent above change, the ten fingers; as the vehicle to that Shiva without change; as the Lord to all the Shiva host; as the son of the excellent Shítada,† who had pleased (God) by great penances on earth; is rejoicing, having himself put on devotion and pleased the Lord with love in penances; I prostrate myself.

3. Bringinátha is invoked.

8. When Para Shiva had, in the company of Párvatí, from the lion throne held an assembly with the Pramáṭhas innumerable as the sand on the banks of the Gangá, and with the excellent Munis; and when he had gone to the splendid hall, Bringinátha danced and bowed before the enemy of Cupid.‡ The mountain daughter seeing this, became angry, and told him to give her his body; immediately he threw it away—to this spotless *Bringinátha*§ obeisance.

4. Vírabhadra is invoked.

9. To *Vírabhadra*, who, born from the forehead eye of Rudra, put on the form of Rudra, went to Daksha's sacrifice; and who, when he asked for Rudra's portion, and he did not give it to him, beheaded the Shiva traitor Daksha; beat the Rudra friend‖ and the other gods, seized them and delivered them over to Rudra as prisoners—who is called the Rudra of the new time,—to the Lord of Bhadráksha ¶ I bow.

5. Shánmukha is invoked.

10. Five faces (has he), *Aghora*, *Sadhyoshita*, *Tatpurusha*, *Vámadéva*, *Ishanya*, and there is one more, namely, *Pátála*; none does understand this except the tatwa, learned. Let me become a six-footed bee** to the feet-lotus of Kumára Svámi††, who brightens, as if Shiva himself had been born with six faces; Saying, it shall appear, that the whole world may know it.

* Vrishabha—ox, in Canarese "Basava," the Váhana of Shiva.

† A name of Shiva, a Muni. ‡ An epithet of Shiva from his having burnt Káma.

§ One of Shiva's household. ‖ Náráyana is so called.

¶ The wife of Virabhadra. ** The black bee.

†† A son of Shiva from whose six faces, the name is given, Shanmukha, *i. e.* he who has six faces; as the black bee sits down on the lotus and drinks its sweet honey, so I shall sit down at the feet of Shanmukha and drink the honey of wisdom.

11. O *Allumprabharája**; shining as the brilliant reflection in a mirror; as the rainbow in the sky; as burnt cloth; as the water of the mirage, as hailstones, as fine camphor melts in the fire; as the images in the celebrated white ghí! thou that didst burn Cupid, who art without an equal, without illusion! succour us.

6. Alumprabhu is invoked.

12. O Basava, commander of the army, who rejoicest in the possession of the five philosopher's stones: *mind, word, sight, gait, hands,*† the *Kámadhénu,*‡ which is not called cattle; the *Kalpariksha,*§ which is not named tree. The *fabulous gem*‖, which is not called a mineral. The *great philosopher's stone*‖, which is not named a stone, the *vivifying root*¶ which is not called a plant. Obeisance! Master over my life! Destroyer of sinful nature!! O thou sheath of devotion!

7. Basava is invoked.

13. To the high priest Chañnabasava; who, as the celebrated Shiva-blessing became a child to Nágalámbike; was born; passed childhood; pleased all the Shiva-host; removed the worship of the strange immoveable linga**; explained the way of the six places; taught well the mystery of the Práṇa-linga,†† and was delighted in the sublime, excellent redemption—obeisance!

8. Channa Basava is invoked.

14. May the feet of Siddharámésha (who rejoices, when all men praise him, saying: this is certainly Shiva himself, who has an eye on the forehead, and who is far-famed, was born in the form of a man, to explain the yogasiddhánta‡‡; this man is not only a prophet of the common worldly people, he is a prophet to those perfected in Yoga) give me devotion, knowledge, absence of worldly passions!

9. Siddharama is invoked.

* The form of Shiva, exalted above any connexion whatever with matter, who is therefore incomprehensible.

† Whatever he wishes, whatever he says, is accomplished; whatever he sees, what his foot or his hand touches may be changed into whatever he likes.

‡ The divine cow. § The divine tree, by which every thing may be obtained.

‖ Vide §

¶ A root by which a corpse is made alive. Basava's mind, &c. are the Kámadhénu, &c.

** *i. e.* The lingas made of stone, &c.

†† *i. e.* Life is the linga or the divine essence; this is to be worshipped.

‡‡ The science of Yoga, or abstraction of the mind from all worldly things by austere practices.

15. To the foot of *Mahádévi Akka*, who having risen quickly, and obtained knowledge from Allama, came then a portion of the Queen of the three-eyed; put Kaushika* into the shade on earth by the absence of passions; went to Kalyáṇa, and in the presence of the younger Basava,† of Basava, and the other Pramáthas‡—why more words? Taught by Allama, entered a plantain garden and obtained the bliss of dissolution—obeisance!

11. Mahádévi Akka, a pious Lingait lady, is invoked.

16. O Father *Madirala*, who wast born from the fire-eye of Shiva, who didst strike off the head of Daksha and didst put it into the sacrifice, and gavest him a sheep-head; who wast born on earth, destroyedst the army of Bijjala, and madest it alive again when he praised thee; who stoppedst the pride when Basava himself said—"I am poor, there are none that ask," who washedst § the great spiritual defilement of the multitude of Shiva worshippers—give prosperity to the understanding.

11. Madivala is invoked.

17. Again to Shankaradéva, to Munirája, to Karikálachola, to Káliraja, to Shankaradási, to Sakalésha-madirja, to Sánandamuni, to Karulakéta, to Kachirája, to Kinnariabom (?), to Késhirája, to different Shiva worshippers, with the highest pleasure, according to order, well pleased I bow.

12. Different Shivas are invoked.

18. After the superior Shiva had succoured and given Shiva instructions with love to the multitude of all the host, and graciously to the multitude of all the gods, to Vishnu, Brahmá, the giants, and the inferior deities, he, with joy, descended on earth, took the name of Malemallésha, became the priest to the grand saints in the mortal world, in the form of a Jangama, and travelled about in all countries, succouring all people.

13. The saint Malemallésha.

19. He became the priest to 700 fakirs, went with joy to Mekka, showed his glory, made rain in Turukánya, when the evil of a drought came, and spread, by a miracle; accepted divine adoration from

* A King of the Jain persuasion. † Channabasava.

‡ Means worshippers of Shiva.

§ An allusion to his trade—he was a washerman; he is the form of Virabhadra.

Salturit,* and from the day he had earned such excellent renown, he took the name of Maḷémalléśa.

20. In succession to that Maḷémalléshvara shone then on earth Siddhavírésha, having obtained greatness, who was called the enemy of Káma; the full moon to the flooding ocean of the six places; the destroyer of great sins; the mighty; he who has a heart full of mercy; he who loves delightful glory; the sign of vanquished senses; the house of the multitude of good qualities; the name of excellent virtues.

14. Siddhavirésha.

21. The greatest tranquillity was his house, kindness his riches, anxiety for the Shiva linga his mind's engagement; the riches of redemption his wife; disciples his children: thus, like a married man, Siddhavírésha, the chief of good priests, shone united with the Jangama and linga, in the brilliant Hirémaṭha,† in the fine town of Vidyánagarí;‡ on earth is there an equal to that sage?

22. "He who has seen him is clean; who has put his head to his lotus-feet is fortunate; who has once spoken in his presence is a Shaiva;§ he who has obtained an answer from him is pleased and eternal; he who has asked him has all he wished, who has joyfully praised him, is far famed; he who has adored his feet is one to be adored by the whole world:" say the people regarding Siddhavírésha.

23. Master of the elegant Karnáṭa (Canarese) and the other languages, the royal swan to the mind of the multitude of distinguished poets; possessed of the very sublime Shiva-rites; the Sea-fire‖ to the multitude of hostile poets; profound as the ocean; the liberal Kalpavṛuksha: born from the lotus-hand of that (Siddhavíréshvara): the reverend learned *Virupáksha* shone on earth.

15. Vírupáksha, the author of this, now invoked.

24. The multitude of all the Shiva worshippers came, prostrated themselves gladly, praised with fear and piety, and said, "Chief of the learned, Vírupáksha, who art called a very new, learned, reverend paṇḍit; poets have joyfully told the tales of all the saints on earth, but the tale of this Channabasava, none has told. Compose us that.

16. Lingaits ask Virupaksha to write this Purana.

* The king of that country.

† The chief Lingáit convent in a place is so called. ‡ A village near Hampi.

§ A worshipper of Shiva. ‖ In the depths of the ocean a large fire is said to burn.

25. Thou art possessed of the will to adore the Shiva-linga without ceasing; of the science of singing with delight (being pleased with spiritual pleasure), without interruption find praises; of the liberality that gives, having understood the mind of those who ask, of the pleasure in the word that pleases every clever and celebrated man; of the rite of the knowledge of the six places that please Shiva. Who is able to describe it on earth, if not thou, O learned Vírupáksha?

26. O learned Vírupákshésha, who hast the badge of honour not to taste what has not been offered to the sin-destroying, not to tell the tales of others; that is not the excellent tale of the three-eyed, not to look with devotion on the image of a strange god, that is not the Moon-crested; not to adore other things, that are not Ishvara; not to praise strange gods, that are not Hara;* it is quite possible to thee,† that the whole earth may know it.

27. A Poet, you are, yes; do you know the scope of a work of another Poet? We know; ‡ but when one asks, What is the meaning of this poetry? he § puts his finger into his left ear, looks to the sky, bows his head and becomes speechless. Such a little poet—is he a poet? Shiva Poet, Vírupáksha! who like thee carries away the tongue, ear, and mind of another poet? is he not a poet on earth!

17. The answer of the author to their request.

28. He bowed to their words (and said), meditating on the feet-lotus of the old Shiva poets, and refusing the shameful word of the people, that no attention is paid to poetry that makes suitable use of words, rhetorical figures, metre, and grammar, I utter a new poem to be enjoyed by the world: let good people listen with attention.

29. Sarasakavi, Báṇá Máyúrá, Bhavabhúti, Sadvara, Kálidása, Maluhana, Maléyaráj, Atibiridanka Kavi, Rághávana, Hampéya-Haréshavara, Halayudha, Udbhaṭa, Gurupanditésha, Pálkurikéarádhya, Bhimarasa, Moggeyamáyidéva, Chámarasa, Shankara Kéreyapad-marasa—taking these and the other Shiva Poets to my right,‖ I shall compose the work.

* Name of Shiva. † To compose the history of Channabasava.

‡ The answer the Poet gives to the preceding question.

§ The same Poet who is examined.

‖ *i. e.* Learning from them.

30. In the way the temple speaks; as if one, being inside, speaks, it reaches immediately by the echo the ear of others; so if Vírupáksha, the Lord of Pampákshétra, who is always without interruption in the midst of the pericarp of my heart-lotus, ceases to speak, I speak in sweet language this Channabasava Puráṇa with utmost rejoicing.

31. The name of the tale is Channabasava Puráṇa; the hero of the tale, that pure Channabasavéshvara; the teller of the tale, the learned reverend Vírupáksha, the friend of the A'gama;* some will listen to the tale, dive into the sea of the nine juices,† and blame the tale; they are not men, but asses; therefore worshippers shall hear this tale with delight.

32. One who is himself no poet, and does not understand the meaning of the poems of others, yet knows how to invent faults that are not, is it right from fear of the censure of such a cruel rascal to leave off making a poem, that is full of rhetorical figures and the nine juices? Does the sun, from fear of darkness, leave off illuminating the world with his clear rays?

33. Poetry is the most excellent of all sciences; but if it is a Shiva poem, it is in the highest degree excellent, and as if the nine juices and rhetorical figures are in it the fruit of virtue, having become very ripe, gives taste, thus (this Puráṇa) is.‡ Therefore the brilliant and intelligent learned men shall hear this Channabasava Puráṇa, giving ear without envy, with pleasure, joyfully.

34. This is a poem made with excellent qualities, good metre, fine words, very excellent ornaments and sublime meanings; though there is no fault in it, saying it over and over and seeing it, I have got it corrected by learned men, but if by the disposition of the human body,§ there should be a fault in some place, let men of taste mercifully correct it, so that the poem may shine¶ well, that the world may know it.

* A certain holy book treating of Shiva.

† 1, Love; 2, Tenderness; 3, Surprise; 4, Heroism; 5, Mirth; 6, Terror; 7, Disgust; 8, Anger; 9, Tranquillity.

‡ It is a perfect work.

§ Which is frail; i. e. the frailty of human nature. ¶ This work.

35. If one does not hear it he does not know anything;* if one hears it a little, enough! my work will not cease making them dive into the great milk sea of the nine juices, as soon as it has captivated their ears and their minds; this is not a poem of a bad, ignorant poet, who bawls out, his face covered with perspiration, and his eye bewildered, if he is not able to answer to what was asked; it is sweeter than the sweetness of fine sugar.

36. The six seasons, the forest, the sun, the moon, the sea, marriage, pleasure, town, mountain, son, water, spirituous liquor, sensuality, the movement of a great army, the vehicles,† the battle-field, the greatness of kings, the councils of empires, with these eighteen celebrated descriptions,‡ with the nine juices, and the other ornaments, to which one takes refuge, as the multitude of the learned describe. I will speak so that great people say: "This poem is to be relished very much."

37. In order, I compose the summary of this Puráṇa. 1. The description of Kailása. 2. The visit of Nárada. 3. Birth of Channabasava. 4. The procession. 5. His excellent play.§ 6. The king's palace. 7. The description of the town and country.¶ 8. The Shivatatwa, which the priest Channabasava explained to the Siddharámésh-vara. 9. That pastime of Shiva, having danced standing on one foot.

38. 10. The most high Soma.‖ 11. Vrishabha, the vehicle. 12. The grand Linga. 13. The Lord who has the form of half a man and half a woman. 14. The cutting off of Brahma's head. 15. The great begging pastime. 16. The Dakshiṇa form. 17. He who puts on the skeleton of Vishnu. 18. He who takes poison. 19. He who puts on the moon. 20. The destruction of that Jalandhara.** 21. The giving of that discus. 22. The destruction of Gajásura.** 23. Daksha's sacrifice. 24. The destroyer of Vishnu. 25. The burning of Káma. 26. The marriage of Shiva.††

* About the merits or demerits of this poem; the merits of it will be shown by the effects it produces on those who hear it.

† Horses, elephants, &c.

‡ Descriptions of these eighteen subjects ought to be met with in every good poem.

§ Channabasava's. ¶ The town of Kalyana, in the Nizam's dominions.

‖ A name of Shiva.

** A giant. †† Shiva's wife.

39. 27. The birth of the excellent Kumára. 28. The destruction of Tárakásura.* 29. The burning of Tripura. 30. The spring of rejoicing. 31. He who puts on the great Gangá. 32. Then the destroyer of Andhakásura.* 33. The burning of Yama. 34. The pastime of having given the Páshupata weapon to Arjuna. 35. The form that carries superior pleasure with it. 36. The race of the moon and sun. 37. The history of Shiva saints. 38. The order of initiation. 39. The six places. 40. Prophecy.

40. Thus all this is the summary of the excellent story of the Channabasava Puráṇa from beginning to end. To those who have recited or heard it with superior pleasure and joy; to those who have written, read, and studied it, Channabasavésha, who is called the superior incarnation of the destroyer of cupid, will always give all pleasure, all enjoyment, and endless happiness and salvation.

3. *The third verse.*

Shiva! O thou joy of the Shiva host! who art praised by the lotus-born,† and the son of Nanda, who art possessed of great glory, of a body shining with the thousand-fold splendour of the friend of the lotus,‡ and the cold-rayed;§ of ears that have serpents for their excellent ornaments, of a happy name, who art free from the uncertainty of name, form, and action, who has the king of riches‖ as thy good friend, destroyer of the beautiful son of him who has eyes like the enemy of the moon!¶ Hara, Vírupáksha! save those who are prostrated (before thee).

CHAPTER II.

Summary.—Paraméshvara, with the mountain daughter, shone in a great royal assembly with great power, where Brahmá, Vishnu, the gods, men,** and serpents,†† were present in that place, on the top of the superior Kailása mountain.

Shiva is invoked.

1. O thou possessed of the excellent lotus-foot, which is worshipped by the Lord of Sarasvatí,‡‡ by the Lord of the Gods,§§ and by the Lord of Lakshmí,‖‖ Lord

* A giant. † Krishna. ‡ The sun. § The moon. ‖ Brahmá.
¶ The lotus; he who has eyes like the lotus is Krishna, and his son Cupid.
** Pious worshippers, who after their death went to Kailása.
†† Deities in the form of serpents. ‡‡ Brahmá. §§ Indra. ‖‖ Vishnu.

of the whole world! O thou that hast excellent splendour, that is worshipped! O thou sheath of celebrated virtue! O thou that hast the sky for thy large hair. Destroyer of Yama! O thou that hast the points of the compass for thy fine garment! O Lord of the demons; O Lord of the daughter of the cold mountain!* O thou that hast a very pure disguise; having rent the fetter of sinful nature in the true worshippers! Lord of the universe! Dweller in the town of Pampá! Succour us.

2. (If you ask), "What is the beginning of this tale?" According to the command of Ishvara, the fourteen worlds were ready in the Brahma egg, there was the terrestrial world. If you examine it, in the form of a circle, extending fifty crores of yojanas† in that‡ seven islands, which seven seas encompass. The gem-producing salt sea flowing round the Jambu island, the first,§ it was delightful.

Description of the sea.

3. By the multitude of the alligators, of the crabs, of the tortoises, of the frogs, of the prawns, by the mass of the Timi and Timingila,‖ and the other sea animals, by the heap of the water lizards, of the sea serpents, of the sea elephants, of the crocodiles, by the majesty of the spotless gems, by the multitudes of the whirlpools of all the rising waves, by the ornament of the sea fire,¶ that boils inside, the ocean shone to the eye.

4. The ocean shone by the glory of the wonders of the great ships that came step by step, of the sports of fishes that emerged from the water with great noise, of the billows that came uninterruptedly, of the nine gems that spit out splendour, of the multitude of boats that crowded here and there, of the clusters of waterdrops that rolled spouting, spouting, of the piles of water that run upon the shore of pearls.

5. The sea shone by flood and ebb; it was puffed up, saying, "Vishnu is my son-in-law, the lotus-born my grandson, Lákshmí my daughter, the divine Gangá my wife, the moon who succours the gods my son. I gave all riches to the Lord of the gods, and protected the

* Himálaya. † A measure of distance equal to about nine miles.

‡ In the terrestrial world. § The first of the seven islands.

‖ A sea fish so large as to devour the Timi, which is of enormous size, said to be 100 yojanas long: sea monsters.

¶ This is said to cause the flood.

younger brother of the mountain daughter.* It was humbled, saying, "Pained very much by Agastya,† and Jamadagni,‡ and smarting from the sea fire, I have been much defeated."

Description of the Jambu island.

6. When in this manner the sea encompassed it, when the five places of pilgrimage, namely, Káshí,§ Kédára, Gaya,‖ Nílkaṇtha,¶ Shríshaila; the very pure Gokarṇa,** Pampá, Kurukshétra †† shone in it; when the grandeur with which the host of the Munis and Gods there obtained by immense penances great virtue, riches, their desires, and redemption, gave lustre to it; the Jambu island brightened.

7. The illustrious Jambu island shone, as it was called, "like the decorated Lakshmí, full of the nine khandas,"‡‡ like the shining body full of multitudes of superior countries;§§ like the sky full of the splendour of swans, kings, and excellent fine priests,‖‖ like the Rishis full of the splendour of the great Kula mountains,¶¶ like the multitudes of the Lords *** of the earth, full of brilliant rivers; ††† like a sensual man, resting on the points of the compass ‡‡‡ without ceasing.

Description of Méru.

8. Thus in the midst of the continent of that island the gold mountain §§§ shone as if it were the conspicuous royal elephant which Brahma harnessed when Virúpáksha mounted it, whose tinkling bells are as it were the host of the heavens, the discs of the sun and moon, the conspicuous frontal globes of the head, its summits the tusks, the gems in the inside of that cave the ornaments, the gold-like splendour the golden saddle.

* *i.e.* Maináka, who, persecuted by Indra, fled for refuge to the sea.

† This Muni is said to have drunk up the whole sea.

‡ The son of this sage, Parashuráma, caused the sea to flow back by shooting an arrow at it.

§ Benares. ‖ The capital of Behár. ¶ A town of pilgrimage in Nepál.

** A place near Honor, on the western coast.

†† The sacred country near Delhi, where the great battle between the Kauravas and Páṇḍavas was fought.

‡‡ The word in the text means also "sandalwood." §§ Or the elements.

‖‖ Or of sun, moon, Jupiter, and the excellent Mercury.

¶¶ Or of great (distinguished) castes and families. *** Kings. ††† Or of armies.

‡‡‡ Or worldly desires. In this way the comparisons in the verse are intelligible, like the decorated Lakshmí, full of sandalwood, which means also the nine Khaṇḍas, or portions into which Jambu island is divided; and so on.

§§§ Méru, the sacred mountain on which all the gods dwell.

9. The Kailása mountain shone so that one exclaims, "Is it a linga joined with gems which is worshipped by all the gods, and which makes bright the wall of all the points of the compass?" In the south contiguous to that great gold mountain which brightens, having put on the cities of Rudra, Vishnu, Brahmá, and the other gods, and contiguously the towns of the regents of the points of the compass round about.

Description of Kailása.

10. The Kailása mountain was pleasant, so that one exclaims, "How impossible is it to guess whether it is a high seat of Shiva, charming by the mass of the purity of the body of all the Shiva-scriptures, or whether it is the pill of virtue which that Hara, pressing out the pleasant juice of the crores of bright rays, and mingling it with his own splendour, made solid by his watchful eye upon it."

11. The Kailása mountain shone to the eye so that one might say, "There are none but philosopher's stones; the brilliant gems on the top are the magic gems, the trees that are grown high are magic trees, the fluid of the cascade that falls from the declivity of the mountain there, is quicksilver, all the animals there are virtuous; thousands of serpent kings* will not be able to praise it."

12. On that mountain,† the Kailása abode, in which sin is destroyed and virtues dwell, shines pleasantly, by the fort of the incomparable Víra Shaivagama, by the ditch of ambrosia, by the rampart of liberty from worldly passions, by the flags of knowledge, by the bastions of devotion, by the shining upper rooms of redemption, by the gates of the Védas, by the high doors of truth.

13. There is with joy *Ísha*, who is ornamented with serpents, the Lord of the daughter of the mountain king, the destroyer of the fear arising from sinful nature; he who has crores of the splendour of the sun, the sheath of redemption; he who is ornamented with a piece of the moon, the saviour of the gods; he who is mighty to destroy the giants; the lion that wishes to split the frontal globe of the elephant Daksha,‡ he whose feet is worshipped by the eye of Vishnu, the three-eyed, Vírupáksha, with pleasure.

* Like the great serpent, which has a thousand heads. † Méru.

‡ The son of Brahmá is compared to an elephant.

14. Pashupati* came daily, held a royal assembly, listened to the praises of Brahmá and Vishnu, examined the state of the protectors of the various worlds, was pleased with the devotion of the excellent worshippers, in company with the mountain daughter, shining with great glory; he learned the sacred desires of Vishnu and the other gods, and dismissed them, thus delighted with the pure and joyful story he was governing the universe.

The royal assembly.

15. Thus on a certain day came as usual the endless Vishnus on Garuda, the innumerable Brahmás on swans, the multitude of *Indra* on elephants, the host of *Agni* on rams, the multitude of *Yama* on male buffaloes, the company of *Niruti* on men, the multitude of the *Varuna* on alligators, the host of *Váyu* on deer, the company of *Kuvéra* on horses, the multitude of *Isha* on bullocks, to the assembly of Shiva.†

16. The host of the *Gods*, the multitude of the *giants*, the multitude of the *Yakshas*,‡ the host of the *Kinnaras*, the band of the *Gandhrvas*,§ the multitude of the *Kimpurushas*,‖ the multitude of the *Vidyádharas*, the multitude of the *Siddhas*, the flock of the *Garudas*, the multitude of the *Mayuras*, the multitude of the *Guhyakas*,¶ the flock of the *serpents*, the multitude of the *demons*, then the multitude of *men* were coming to Isha's assembly with songs.

17. The host of the twelve *suns*,** the multitude of the eleven *Maheshvaras*, the multitude of the different *planets*,** the company of the nine *Brahmás*, the multitude of the eight *Vasus*,†† the multitude of the seven *Rishis*, the multitude of the fourteen *Munis*,‡‡ came to Shiva's assembly.

* A name of Shiva, signifying lord of cattle.

† The eight regents of the points of the compass (*Indra* is lord of the earth, Agni of the South-east, and so on) came on their vehicles with their retinues.

‡ Demi-gods, attendant especially on Kuvéra, and employed in the care of his gardens and treasures.

§ Celestial musicians.

‖ Demi-gods with a human face and the body of a bird.

¶ A class of demi-gods, who attend on Kuvéra.

** Personifications of the different modifications of the sun in the twelve months of one year.

†† A class of demi-gods.

‡‡ The fourteen successive saints, said to preside over the universe for the period of a Manwantara. The other names signify also demi-gods, about whom little or no information can be obtained.

18. The excellent Munis [a number of the names of certain Munis is given here, which I have omitted] came (viz. to the assembly).

19. *Lakshmí*,* *Sarasvatí*,† *Shachí*,‡ the pious women; the multitude of the heavenly harlots; the female *river deities*, as Kavérí, Godávarí, and others, who came to Shiva's assembly.

20. The seven *Mátrikas*,§ the sixty-four *Yoginis*,§ the *wives*‖ of the eight points of the compass, the female *star deities*, all the *Rudra virgins*, the *Nága virgins*, the great *Lakshmís* of eight kinds, the women of earth and heaven stood with devotion before Párvatí.

21. The mountain daughter shone with the multitude of the female deities; to his left Vishnu appeared there in company with Indra and his host, and with the multitude of the saints; there was Brahmá in the southern part with the nine Brahmás;¶ the Védas sounded, and thus Ishvara shone on his throne.

22. The destroyer of Manmatha, whose serpent-ornament hissed; whose crystal-like, brilliant body illuminated the points of the compass, the earth and the sky; whose body was bedaubed with the ashes of Manmatha; whose white teeth brightened; whose matted hair and necklace of skulls glittered; was there delighted.

23. In front of that Rudra was the victorious *Virabhadra*,** *Nandi*,†† *Kártikéya*,** and the attendants on Shiva of terrific forms were there.

24. There shone to the eye the company of the Rudras,‡‡ that sip up the seven seas at once, that speak of the great sea-fire as of a glow-worm, that pluck out the glare of the great serpent,§§ that hold up the earth with one finger, that burn the whole world if provoked, that make the gold-mountain a little ball, that derange the stars of the sky, that break the disk of the sun and split the lightning.

25. There shone the *Sárupyas*,‖‖ with their five faces, ten arms, fifteen eyes, with their throats full of poison, with their glittering

* Wife of Vishnu. † Wife of Brahmá. ‡ Wife of Indra.

§ A kind of female deities. ‖ The wives of the regents of the points, &c.

¶ Created by Brahmá to assist him in the work of the creation.

** Son of Shiva. †† Shiva's vehicle, the bull.

‡‡ These are forms of Shiva, eleven in number, who assist Shiva in his particular business of destroying.

§§ Which supports the earth. ‖‖ See Note * page 114.

necklaces made of skulls, with the trident and drums in their hands, with matted hair, wrapped up in tiger-skins, and the *Salokyas*,* and *Samipyas*.*

26. That *Nandi* and the servants kept order, saying; "Stop, Vishnu and Brahmá! regents of the points of the compass, keep your places and stop! O saints, be silent! O giants, do not move! O all the host of the gods, do not whisper! O chiefs, do not talk! O incomparable host of Rudras be not angry."

27. *Bhringi* poured the juice of mirth upon the assembly, staring, showing his teeth, making wry faces, standing on tip-toe, abusing, and again worshipping the Gods, and danced in the presence of Shiva.

28. *Tumbara* and *Nárada* were singing all the tunes.

29. There shone to the eye the dancing women, that danced to the music made by different instruments.

30. The assembly of the birthless one shone in the nine juices: from Indráṇi,† *love*; from Vírabhadra, *power*; in Ishvara's mind, *mercy*; from the mountain-like spirits, *surprise*; from Bhṛingí, *mirth*; in the heart of the worshippers, *fear*; from those who have put on necklaces of skulls, and tiger-skins, *disgust*; *anger* from the host of the Rudras; from the Saints, *peace*; thus the nine juices flowed from these different sources.

31. While Kubéra held the betel-pouch, and Varuṇa the water-vessel; while Máruta fanned with the flower-fan; while Nirutí held the spittoon, and Indra the jewel-mirror; while the Moon and the Sun whisked off the flies with two fly-brushes: Vishnu, Brahmá, and the other gods prostrated themselves, rose again, and sung praises to Shiva.

32, 33. "May he be victorious, the destroyer of sinful nature; May he be victorious!"‡ (and so on) they said.

34. Shiva looked mercifully upon the gods, who praised him; understood their desires from their looks; honoured them; was pleased with the devotion of the Saints, and thus shone in that meeting.

35. This verse is quite the same with the last verse of the first chapter.

* There are four kinds of eternal felicity—*a*, becoming like Shiva; *b*, dwelling in the same place with Shiva; *c*, being near him; *d*, being absorbed in him, which is called *Sáyujya*.

† Indra's lady. ‡ Their praises consisted in repeating these sentences.

CHAPTER III.

Nárada's Visit.

1. O thou, who hast poison in thy throat!* O thou of eight forms!† O thou, who hast the splendid *vrishabha*‡ as thy vehicle! O thou, who cuttedst the giants in pieces! O thou, who hast a charming refuge on the top of Kailása! succour the people that are prostrate before thee.

2. When Shiva was thus in glory, Párvatí asked, saying, "At the time you sent Nandi, and the other divine spirits§ to the earth, you promised them to send your *Chitkaḷa*‖ for teaching tatwa; ought you not to fulfil that?" Then Shiva meditated in the midst of his heart-lotus on Chit-praṇava.¶

3. Then that Chit-praṇava brightened, was born with six faces shining like millions of suns, took a divine form, and bowed. Shiva lifted up Shanmukh,** embraced him, put him on his thigh, and spoke to him:—

4. "Hear, O son, Nandi and his divine companions have gone and been born as men on earth; you must also go there and teach them the Shiva-tatwa, and the six places, and help them to obtain redemption." That son made obeisance to Shiva, and said:—

5, 6, 7. "What is the reason of this?" Shiva replied, "Is there a mystery which thou dost not know? Some time ago, when I held a

* Because he swallowed the poison at the churning of the milk-sea.

† The five elements, sun and moon, and the mind.

‡ A Sanskrit word, meaning a bull, which was transformed into *Basava* in Canarese.

§ Became incarnate in Basava, and other Shaivas; but they, it seems, were not able to establish Lingaitism without somebody more to help them.

‖ That is the *brightness* (Kale) of your intellect, as Heb. i. 3.

¶ That is the mystic letter Om, as established in the intellect.

** This was the name of the child born by this self-contemplation of Shiva.

royal assembly, as I do now, Nárada entered and bowed. Nandi said said to him, 'O chief of the Munis, explain to the Lord of the gods the business on which thou hast come here!' Nárada looked at me and said: 'O birthless one! according to your order I have wandered through the worlds. In all the worlds Shiva-devotion is increasing; in Bharata-Khaṇḍa* only, which is on the earth, sin prevails;

8. Truth is destroyed; good rites have disappeared; Shiva-devotions are defiled; good dispositions are dried up; Shiva Puráṇas have become a dream; good works have become rare; works of charity have vanished; the multitude of the kings of the earth are protectors of ignorance, unrighteousness, and wickedness.

9. The Jaina,† Buddha, and Chárváka religions prevailing there, princes and people are reviling the Shiva-religion; calumniating the Linga, the Jangama, offerings, foot-water,‡ sacred ashes,§ and rudrákshis,‖ abusing people who worship Shiva, and becoming angry at seeing a Jangama. Listen, O birthless one!

10. Everywhere the entrances into Shiva-temples are shut up with stones; Jangama convents have vanished; presenting Jangamas with villages has passed any; every place is full of Jaina-temples; all the people there are worshippers of Jina; even the saints there are Jaina saints; if you search there is not a trace of Shiva there.

11. Falsehood, injury, theft, murder, evil, envy, mischief, abuse, illusions, passions, unnatural vices, contentiousness, bad religions, faithlessness, obscene language, severity, calumny, destruction, quarrel, hypocrisy, ill-name, great cruelty, injustice, these having increased, the earth, unable to bear them, is shaking. What shall I say?

12. Wives leave their husbands, husbands their wives; Bráhmans live with inferior castes, not caring for virtue; the mean live in wealth, the pious, if there be any, in poverty, like the banana tree in a thorn-bush.

* This country. † Jains, who worship Jina.

‡ In which the feet of a priest have been washed, and which is believed to cleanse from sins.

§ Made from cowdung, with which Shaivas smear their bodies.

‖ Elæocarpus.

13. The worshippers of your blessed foot, O birthless one! who have not embraced this bad religion, and are not seen by the controversialists, are like the nine treasures that are hidden in the earth, like the sandal-tree in a thick bambu forest, like the rays of the sun on a cloudy day—the redeemed from sin there is one among ten millions.

14. As creepers, withering in the burning heat sigh for rain; as the lotus in the night sighs for the sun; as men afflicted with poverty wish for great prosperity, in like manner I have heard Shiva-worshippers sigh, saying, "This strange religion, when will it disappear? our Shiva-religion, when will it prevail?"

15. I have come with great haste to tell you this; all men, loving the sport of dying and of being born, are corrupted. Is there power to tell this? Is there an object that God does not know? O thou holder of the thread that makes the various forms of life play, this is the time to make clean all men.

16. Therefore God ought to take the form of a Jangama, to go to the world of mortals, refute the false religion, show wonders to the ear and to the eye, glorify the blessing of foot-water from Jangamas, and making men worshippers of Shiva to save them.

17. Save, rending the fetters of nature in man!' As I considered whom I should send, Párvatí said, 'Mortals will become subject to nature, but tell me, whether the great ones who are in thy presence, will become subject, or whether they will continue to be in eternal felicity?'

18. 'Well,' said I, 'thy words, O Párvatí, have gladdened my heart; even Vishnu, Brahmá, and the other immortals are not free from the fetters of nature.' 'And is there then a power,' asked she, 'that can remove this laborious nature from all this people?' 'There is,' I replied, 'eternal felicity, the mystery of the six places.'

19, 20. 'O God,' prayed she, 'thou art my physician, to heal the disease of sinful nature; teach me the six places that give eternal felicity, and make me happy.' 'O God,' said Nandíshwara, well knowing the merciful love of her heart, 'hear the prayer which this great goddess has offered up to your lotus-foot, teaching us the six places.'

21, 22. 'Art thou a stranger?' answered I, 'thou art the form of my benevolence, oh Nandísha! is there a mystery which thou dost not know?' 'Hear my prayer,' continued Nandísha to pray, 'teach the six places to all the Shiva-host.' Then I understood his desire, resolved to send Nandi to establish Víra-Shiva* on earth, and said :—

23, 24, 25. 'The sublime way of the six places is not to be obtained here in this body, O Nandísha; unless you go to Bharata-khaṇḍa, take the form of a man, and practise the Víra-Shiva-rites, the six places are out of your reach.' 'As parents give their children boiled milk to drink,' said Nandísha, 'so if we, according to your command go there and practice the Shiva-rites, tell us, who shall teach us the six places?' 'Pleased with your devotion,' answered Shiva, 'I shall become a Jangama, and to teach you the six places the son of my Chitkala will come.'

26, 27, 28. 'Hear, O Shiva,' prayed Párvatí, 'you know that no children are born from my womb; now I have got a pretext for getting children; grant that, when my Chitkala is born on earth with Nandísha, from the womb of that woman the son of thy knowledge may be born and teach the six places to Nandi, and to all the divine host." 'Be it so,' replied Shiva. 'Nárada has succeeded; sinful nature will be removed from mortals by thee and Nandi. After you have been born, I shall send the son of my knowledge.' 'Do you send?' asked Vṛishabha. 'We send, do believe, we shall not forsake you; go, work miracles and walk in the Víra-Shaiva-way, that light may be separated from darkness, truth from lie, nectar from poison, virtue from sin,' I said, and gave them permission to go.

29, 30, 31, 32. Seven hundred and seventy of the innumerable divine host rose in company with a number of Rudra-virgins, took leave, were born in the body of various men, and follow now their respective professions and walk in the Víra-Shaiva way. Among them, he who is entirely free from Máyá, became Allama; the counterpart of myself was born as Siddharáma; Chanavíréshvara as Madivala, the Rudra-virgin Mahadévi as Mahadeviakka. Hear the origin of Párvatí and Nandi:—From the womb of Mádámbí, the wife of the Brahman Mádirája, was born Nágalámbiká, the Chitkala of Párvatí,

* A superior grade of Shivaite devotion.

and as her brother was born Nandi as Basava, the prime minister of Bijjala, the king of Kalyáṇa. He is called the face of the divine host, works miracles, entertains very liberally one lac and six thousand Jangamas, and wishes for thy coming.

33, 34. Nandísha is the form of my piety; Prabhu the form of my exemption from worldly passions, and thou art the form of my knowledge. Nágalámbiká is the form of Párvatí; from her womb thou shalt be born and become their priest, go. 'I am,' said Shanmukhi, 'as thou placest me.' Ishvara smiled, hid the form of his knowledge in his face, gave leave to the royal assembly, and went to the house of Nágalámbiká in Kalyáṇa."

CHAPTER IV.

The Birth of Channabasava.

1. O thou, who art ornamented with a piece of the friend of the water lilies! O thou fire for the forest of the giants! O thou, who hast three eyes, full of the light of the moon and sun! O thou, whose foot is praised by him who rides on an elephant! O thou moon for the water-lily eyes of Párvatí! Illuminate the water-lily of the heart of thy worshippers.

2—5. Nágalámbiká worshipped the guru, linga, Jangama, ate of the offering and lay on her bed, meditating on Shiva. Then Ishvara mercifully waked her, and said, "Take this blessing!" After she had taken it, she offered it to the Linga, and tasted it herself, Shiva took off his disguise, and shining with five faces, ten arms, fifteen eyes, a splendid serpent ornament, the trident and drum wrapped in a tiger-skin, in the company of Párvatí, he said to that woman, "Do not doubt, I shall tell you a great wonder: from the blessing of this my Chitkala, Shanmukhí, who is to be worshipped on earth, the man of innumerable wonders will be born in thy womb. The son of thy womb will establish the Víra-Shaiva way, destroy the Jaina, Bauddha, and Chárváka religions, and give felicity to Basava and the other Shaivas, by teaching them the six places. Without delay," he added, "make known the news of this birth to all the host," and disappeared.

6—10. In the meantime Nágalámbiká opened her eyes, and when she did not see Ishvara's form in her house, she reflected, saying, "Though a dream, it does not look like a dream; it was a real vision; the juice of astonishment overflows in my heart; Shiva's form glitters in my memory, wonderful!" Now the morning cocks crew; the east became red; darkness fled; a cool breeze sprung up; the black bee sung; the water-lily shrunk; the lotus opened and smiled, and the lord of the day rose, so that one might say: "he gives a hundred-fold light, because the Víra-Shaiva religion has made its appearance on earth." Then she went to Basava's house and related to him and many Lingaites the great event of the last night. All rejoiced at this news. The creeper of their joy grew; the Shiva-religion rose and trampled under foot the false religion. This tatva-treasure was in the womb of Nágalámbiká like the gem in the milk-sea, like the moon veiled in an autumnal cloud, like redemption in the guru-instruction, like the splendour hidden in the stone of the desert; like the fragrance in the bud of the Kalpavriksha.

11—15. The signs of pregnancy are described.

16, 17, 18. After Nágalámbiká had been for some days in this state, the intelligence of it came to the ears of the people of the town. "Nágalámbiká, the vestal, the elder sister of Basava, is pregnant; wonderful!" the people whispered from house to house, on the bank of the river, in the streets. The virtuous said: "she is a prophetess;" the middling people wondered; the mean scoffed. The king of the calumniators having heard it, went to the lord of the earth, Bijjala, and communicated this news to him. The king, knowing him to be a liar, would not believe him at first. "I am afraid to make many words," continued the calumniator; "by thy foot-lotus! now is the time to examine truth and falsehood. Basava and the pregnant woman are at home, if you go there, you may have ocular proof."

19—23. Bijjala was astonished, and went in company of all his ministers to Basava's house, who, on seeing his master, rose and seated him on a splendid throne, and said smilingly: "O King, there are no princes who can resist the point of thy spear; thy words are not disobeyed; the prosperity of the earth is not impaired; there is no disagreement between elder and younger brothers; the treasury is full, and there is no second army like thine: wherefore hast thou come to

my house?" "O Basava, thou treasure of honour, lord of the army! as long as thou art my minister there is no lack of prosperity," replied the King, and seeing Nágalámbiká he asked her: "How hast thou become pregnant?" "By the nectar-blessing of Shiva's Chitkala," answered she. "But all Shiva-worshippers are partakers of that blessing," answered again the King, "and yet they have neither seen nor heard such a thing. If it is so, well," continued the King, after she had repeated her former answer, and protested that she did not tell lies, "but only if the child itself tells us this, we shall consider it as true." Then issued from the midst of her womb a word, that was heard by all the people, and that filled all the points of the compass:—

24—27. "Stop, stop, O King! even if the sky descends to the earth and the surface of the earth unable to keep its place takes possession of the infernal regions, Shiva worshippers cannot lie. I am not a child composed of blood and seed, but the Chitkala of Shiva." At these words the King was amazed. "I have heard that Shiva, being asked, has uttered no answer, but the son of this womb has spoken without being asked. To get evidence from the senses is a fine rule. Can it be true that the Chitkala of the eternal Shiva is born in blood and flesh from the human body that is not eternal?" To this question of the King she answered:—"It is possible; is Shiva's form in unclean blood and flesh? in my womb there is nothing of their skin.*" "I have no ocular proof," said the King, "why this vain talk to me?"

28, 29. "I shall give ocular proof," said she, and tore her womb open with the nails, and lo! a boy, shining with the splendour of millions of suns, besmeared with ashes, ornamented with earrings, with matted hair, having the Linga in the midst of a garland of divine flowers, smiling: he caused the assembly to dive into the ocean of wonder. The divine drums sounded; the gods, pleased, showered down a multitude of flowers; the ocean of piety covered the assembly; Basava fainted for joy, and the King, filled with fear and devotion, prostrated himself and implored mercy.

30, 31. "I have *heard*," he said, "that Shuka-Muni and others have torn open their bellies, now I have *seen* it. O form of knowledge! ignorant of thy being, I have committed the crime of calumniating thee; having abused the Shiva-saint, I have committed the crime against worshippers; denying Shiva's word I have committed the crime

* That is, of the sinful bodily nature of men.

against god; causing her to tear open the womb I have committed the crime against a woman; and from ignorance I have committed the crime against the spirit. Save me, who am guilty of these five crimes!"

32—35. While all present praised Shiva, Nágalámbiká took the child on the palm of her hand, and blew a multitude of doubts into the assembly: "who shall see the glory of Shiva?" The weight of the earth, the burden of the great serpent, of the tortoise and the elephants of the compass, became light; all trees, that had been cut off and were withered, budded; everywhere barren cows gave much milk; from the stones of the desert oozed water; fruits, cut off, became new fruits; the stone-images of the Shiva temples walked and danced wonderfully; the Jainas lost their courage; Yama was terrified; Cupid concealed himself; ignorance was destroyed; pride decreased; Máyá grew pale; envy disappeared. What became of the six enemies? premature death was removed; Márí lost her hold on men; sin disappeared, as soon as he, who is the form of redemption, was incarnate on earth.

CHAPTER V.

The Procession and Initiation of Channabasava.

1. Virupáksha, the Kalpa-tree, whose fingers are the buds; whose arms, the branches; whose throat, black with poison, the black bees;—whose white teeth the bunch of flowers; whose matted hair (the divine river), the multitude of the flower-honey; the dust in whose matted hair the dust of flowers; who is the refuge of bees, cuckoos, and parrots, *i. e.* serpents, men, and gods, saves those who are prostated before him.

2—4. When Bijjala called Basava and commanded him to decorate the town, the decoration had already begun. The decorations were such, that one might say:—"Tell, are these the chariots of the Gods who have come to see this festivity? or is there the multitude of palanquins that have come to carry the multitude of Shiva-worshippers in this town to Sáyujya?"

5—8. The King ordered his palanquin to be brought; put the son of Nágalámbiká in it; ordered the army, the people of the town, and his ministers, and all the dancing women of the town to be called; the sound of various music filled all the points of the compass, and the King himself followed the procession on foot.

9—13. The women of the town came, saying one to the other:—"What music, sister! Did you not hear the wonder regarding Channabasava?" They came, and their eyes shot the arrows of Cupid; their faces surpassed the moon; the smiling was like the moonlight; the splendour of the ornaments despised the lightning; the rings on their feet tinkled; they appeared to the eye like images made of new gold.

14—20, 21. There came one woman not following the advice of her friends:—"Thou oughtest not to go, leaving thy husband;" and without arranging her ornaments, scratching a way for herself through the people she looked with great eyes on that son. The palanquin, decorated with *blue*, *green*, and *red pearls*, appeared like a clear lake, like a forest, like a lotus, and like the moonlight. The twinkling, wandering, fixed, and pleased looks of the women were the fishes, the antelope, the black bee, and the Chakora-bird. The women, who were not inferior even to the goddesses, waved their censers of pearls, pronounced a benediction, and sprinkled grains of raw rice. The King gave to these women many presents of gold and ornaments, and pleased people of different castes by many gifts. After he had thus finished this festivity, he went with Basava to his house, placed many presents before that son, bowed to him and went to his palace. In the meantime the sun set behind the western mountain; the darkness of night appeared, the lamps were lighted, the sounds of the music of the Chakora-bird, the sea, and of the temples increased. Then Basava performed Jangama-worship, and sat down to dinner with all the Lingaites. After dinner he dismissed them, having given them many presents.

22—25. When Nágalámbiká, with her son at her side, was sleeping, I'sha with Párvatí and many Rudra-virgins came from Kailása to their sleeping-room, and saw their son, who was very beautiful, like the full moon near the nectar sea, like a swan in a clear lotus lake. At that time I'sha put five water-vessels on the ground, and by the triple initiation he established the three lingas,* in the triple body,† and because he was more beautiful than Basava in many respects, he called him "Channa-Basava," *i.e.* beautiful Basava.

* Bháva-Linga, *i. e.* Paramátmá, God; Práṇa-linga, *i. e.* mind; Iṣhta-linga, *i. e.* the linga made of stone, which the Lingaits tie to their necks.

† The coarse body; the subtile body; the cause-body, *i. e.* the moving cause of the preceding two.

26—31. Shiva and Párvatí played with the child; Párvatí suckled, kissed, praised, blessed him, and rocked the gold-cradle; the Rudra-virgins smeared the black of the lamps on their foreheads, blew with their mouths,* placed him in the cradle, saying, "Thou gem of babies," and sung over him:—"Jo, Jo, thou friend of the lotus of the hearts of all Lingaits, thou ship on the ocean of sinful nature in the worshippers." Párvatí then gave her hand to Nágalámbiká, and commanded her to take care of the child. In the meantime the cocks crew, as if to announce to the earth what Shiva and Párvatí had performed; a cool breeze showed its head, and the multitude of the black bees awakened the sun. Shiva and Párvatí returned to Kailása.

32—40, 41. Nágalámbiká rose and seeing the splendid water-vessels and the gold-cradle, she was convinced of the reality of the vision, went to Basava, and informed him of the child's initiation. Channa-Basava's whole appearance, his splendid ornaments, his playing, indicated, as it were, his divine origin, and his future greatness and importance. The knowledge of all the Shástras and great learning came of themselves to him, bowed and worshipped his foot. His large eyes surpassed the expansion of the lotus and the water lilies; his brows punished the bow of Cupid; his face despised the mirror; his long arms surpassed the trunk of the elephant; and his legs annihilated the glory of the plantain-tree.

45—52, 65. Basava gave him many servants, and ordered an architect to build a new palace for him. The bathing-room, the cooking-room, the dining-room, the private-room, the dancing-room, the dressing-room, the stables for the horses and elephants, the drawing-room, the singing-room, the sleeping-room, the treasury, the store-houses, the granary, the outhouses for the servants, the fine trees and creepers, the artificial tanks and hills of the pleasure-garden; the molten images on the towers over the gates; the various pictures on the walls; the six gates full of gold; the cloud-touching upper storied-houses. "Neither the palaces on earth, nor in Heaven, nor in hell can be compared with this palace;" so said all the people. Basava was much pleased with it, and gave the architect many presents; then he placed his nephew in it. Channa-Basava appointed six doorkeepers at the six gates of his palace, who were initiated into the mystery of the six places. He received twelve thousand Jangamas into his house, and entertained them sumptuously day after day.

* To prevent the effects of evil looks.

CHAPTER VI.

Channa-Basava instructs Basava in the Prâṇa Linga, and works the miracle of quenching a fire.

1—17. On a morning Basava, followed by many Lingaits, paid a visit to Channa-Basava, and asked him to explain to him the six places. "Is there light to an eye without a pupil," replied Channa-Basava, "is there Shiva-worship without the initiation of the priest? Take out your linga and commence Shiva-worship." "Hara!" exclaimed Basava, "I know that the priest instructs the disciple, but does the disciple instruct the priest? You are not a mere man; I am afraid to initiate you." Whereupon Channa-Basava took out his linga, put it on his hand, and said: "It is impossible to examine the properties of the linga, *to give it again to me*, this is *initiation*. The six places are not understood by mere words, but by worshipping the Prâṇa-linga, as you worship the Ishta-linga, and by directing all your attention to that linga." "To this happy day," said Basava, "I performed mere outward worship, and my days have passed in vain." Channa-Basava explained then the Prâṇa-linga and the six places, and told in a few words the story of *Anumisha*,* who, staring at the linga Vṛishabha had given him, was buried in true happiness, and received a visit from Allama-Prabhu.† "This Allama-Prabhu will soon come to see you," continued he, "you ought not lodge the Jangamas in your house, but build separate houses for them, and then invite them to dinner, and give them what they desire." Basava, much pleased, returned to his house, and Channa-Basava built convents for ninety-six thousand Jangamas and placed them in them.

18—20. When the Jangamas were ordered to put up in those convents, some of them refused; he then set fire to their dwelling, and the Jangamas seeing it, rose, fell, broke their arms and legs, and fled in confusion. Three among them, united with the linga, said to each other: "look here, the fire rises." "Where?" "Lie down!" So these three did not rise. Channa-Basava then quenched the fire, called the Jangamas who had fled, and those three, and commanded the house to be as at first, and lo! it was unhurt by the fire.

* A Lingaite-saint, who had made the vow not to eat before seeing the linga. The literal meaning of the name is, "he who does not wink."

† An incarnation of Shiva.

21—26, 27. A certain divine Jangama came to see the piety and miracles of Basava. When entering the splendid palace he was grieved to hear that it was not time now. He returned and put up in the temple of Tripuránhaka. With him the life of Basava had gone. At that time the King sent a messenger to call Basava. The doorkeepers, saying, "Why does he sleep so long?" went to awake him; but found that there was no breath in his body, and all wept and cried. The royal messenger returned and informed his master of Basava's death, who then went on foot to Basava's palace, and with the multitude of the Jangamas, being much grieved, asked Channa-Basava (who, when still in his house, had become acquainted with the whole by mental intuition, and had therefore come): "Why this strange death to Basava?" He explained the reason of Basava's death and ordered one doorkeeper to call that Jangama, with whom the life of Basava had gone. What shall I say? When he came to the palace breath played again in the nose, the pulse beat, and the body of Basava became again alive. As soon as that Jangama stood before the body, Basava rose and bowed. The King praised Channa-Basava, and went home.

28—30. "Hear, O Basava," said Channa-Basava, "I shall tell you the stories of those who have devoted their life to the Linga and the Jangams:—

Linganna, a boy, lost the linga tied to his neck when playing. His mother, seeing him, asked, 'Linganna, where is thy linga?' At this question life disappeared from his body. His parents and relations wept. But his younger brother saw that linga, brought it and tied it to his neck. Instantly Linganna's life returned. Chikka Linganna reproached him, saying: 'Hear, O elder brother! this is not the way of those who have devoted themselves to the Práṇa-linga.' Their priest heard this word, and joyfully that very night, when Chikka-Linganna was sleeping, he came, took the linga from his neck, rose at dawn, and went to gather flowers. The parents, seeing their Chikka-Linganna lifeless, made lamentations; but their priest came, and as soon as he had tied the linga to the boy's neck, life returned.

31, 32. *Satyanna*, a Jangam, had only laid aside his linga for a few moments; we (Channa-Basava) heard it, and got his linga by stealth. Immediately his life disappeared; and also his concubine, seeing this, lost her life. But on tying it to his neck again life returned, and then his concubine also became again alive.

33, 34. The King *Maranna* and his Queen had laid aside their

lingas, and on taking them up again misplaced them: therefore both of them became breathless. Their maid-servant, who had gone to bring water, hearing this, also died. We heard it, and when we placed the lingas aright, life returned to the King, his Queen, and the maid-servant.

35—37. *Ghattiwala-dóva* tied his linga to his foot and thus walked. The Jangamas took that linga away from him. But then he tied a large ball to his neck and stood in the gate of the town, so that the people were obliged to stop. When the linga was again given to him he hid that ball in the linga. Ghattiwala is one who has devoted his life to the linga; that maid-servant and that concubine have devoted their lives to the Jangams (*i. e.* they cannot live without the fellowship of Jangams); that Satyanna and Maranna with his wife are possessed of the Práṇa-linga (*i. e.* they consider these two to be identical). Did they give up their lives like you?" (*i. e.* had the Jangam, who had come to thy palace, died, thou wouldst have been right in giving up thy life; but as he was only angry at being sent back, instead of dying, thou oughtest to have called him). Thus Channa-Basava reproached Basava, and went back to his house.

38—40. Channa-Basava was Shiva; Basava Vṛishabha; that Bijjala the doorkeeper; Kalyáṇa Kailása; Shiva-worshippers, the Shiva-host; the people there were all pious. Falsehood, theft, fornication, injustice, malice, bad fame, deceit, calumny, bad habits, impiety, unrighteousnes, enmity, ingratitude, envy, noise, mischief, indiscretion: these do not stir in the empire in which Channa-Basava lives. But greatness, learning, profound thoughts, devotion to priests, splendour, prosperity, happiness, righteousness, cleverness, liberality, beneficence, discretion, love, wealth; these are in abundance there.

41—45. Stammering is only to be found there in boys; fetters are there only as far as there are garlands; hardness is only in games; the word "kill"* occurs only in the game of dice. The word "seize"† is only used of the she-elephant; the word "drink"† is only used of the bud of a creeper; the word "strike"† only of the hunting-cudgels; the word "calumniate"† only of old cloth; the word "perish"† only of the flower-eater.

46—59. Shiva-saints from different countries came to see these great men, Basava and Channa-Basava, and the town was splendidly decorated.

* Means to vanquish.

† The words in Canarese for "seize," &c., have a double meaning; they mean also—2, a she-elephant; 3, a bud; 4, a cudgel; 5, old; 6, the black bee, which is in poetry also called "flower-eater."

CHAPTERS VII. AND VIII.

Manchanna calumniates Channa-Basava before the King; Channa-Basava explains to the King the proper way of governing his Empire.

1—30. The King, that fire to the ocean of hostile kings, shone in a royal assembly like the rising sun. Manchanna, the head of the calumniators, approached the throne, covered his mouth with his hand, put his face to the ear of the King, and said: "Hear, O God; the town is full of Shaivas; by your foot-lotus, Channa-Basava has been ordained, and he will soon get the whole country into his power; it is just that an inquiry should be made into this matter." The King sent for Channa-Basava, and tried to elicit what was in his mind. Channa-Basava replied to the King: "Why, O King, is thy mind changed? speak out, hide nothing from me, why this confusion?" "Your uncle," answered the King, "gives away the money of the treasury to the Jangamas. Everywhere you see convents of the Jangamas; everywhere they plunder, everywhere they live in fornication and commit adultery; there is no theft committed except by Jangamas." "Theft and adultery cannot find a place among Lingaits; as long as Basava is here, Kali * is unable to find a place," said Channa-Basava, "this is calumny."

1—23. Channa-Basava said to the King: "As clouds cover the disk of the sun, as blackness the mirror, so vice surrounds Kings. To remove it I shall explain the duties of Kings: crooked conduct, two tongues, covetousness, sensuality, and anger that devours the lives of others, congeniality of Kings to serpents: this is not right. Mischief will happen to the empire of a King who believes that the words of calumniators are an ornament to his ears, that their way is a sun to his heart-lotus, that they are his best friends; his wealth will vanish like a flower in the sky; therefore Kings never ought to hear a calumny. As the lotus is spoiled by the drops of a cold dew, as milk by an acid substance, as a cluster of clouds by the storm: so, hear O King, an empire will be ruined by mischief-makers. A King ought to dis-

* The age of vice.

regard the wicked when he sees them. It is unbecoming for a good man to extol before others the favour he has conferred on others, and to speak of the unkindness of others against him; but it is right for him that he should speak about the unkindness he has shown to others, and about the kindness he has received from others. To discharge his duty without interruption; to protect the virtuous; to remove every obstacle to the exercise of pure virtue; to disregard the unjust; to practice the duties of caste: this is the mystery of the virtue of a king. Wealth, acquired by unjust means, will at last disappear by hostile kings. If one does not distress his subjects from the desire of becoming rich; if he does not envy the wealthy seeing their property; if, for the accumulation of wealth, he takes only one part and leaves five parts to the farmer, his riches will increase and he will become a Kubéra in Heaven. Truth is now the life of royalty; if this is wanting, a king, though he lives, is only a corpse. The duty of a king now is to protect those who sought his protection, to vanquish his enemies, to give them that ask: a king, who does not practise this, who bawls in the office, but, seeing a disturbance, is confounded, flies to the mountains, and opens his mouth, is he a king? he is only a puppet-king. Among the *four methods* of carrying on a government, *Sáma, i.e.* conciliation, is the best; the remaining three, *Dána, i. e.* giving presents, *Bhéda, i. e.* creating dissention, *Daṇḍa, i. e.* punishment, are inferior, and a king, who does not know this, is a very inferior man. How mighty and wise a king may be, he should have no mercy on those he has vanquished. When speaking with hostile kings; when mounting elephants and horses in war; when playing with women; when bathing; when lying down at dinner; when celebrating nuptials and other festivities; kings ought to be very cautious. A king who strikes the seven passions* on the head; who prevents falsehood from setting its foot on the face of the earth; who removes theft, adultery, and persecution; he will be happy in this world and in the world to come. A righteous king must reverence the elders, God, and the priests; he must have faith in the places of pilgrimage; he must be kind towards his servants, and place confidence in his friends. Will Lakshmí† be pro-

* *Tanu, i. e.* to care too much about the body; *Mana, i. e.* libidinous desires; *Dhana, i. e.* a mind set on riches; *Rajya, i. e.* the desire of getting a fame and distinction; *Vishya, i. e.* the desire of getting every thing; *Útsáha, i. e.* the desire of having friends and children; *Sévaka, i. e.* the desire of becoming useful to others.

† The personification of wealth.

pitious to a king, who haughtily despises the advice of his ministers, who does not pay his servants nor bestow the seven royal favours,* but who lives in fornication? As by the rain the plants, by the fragrance of the flowers the black bees, by the rays of the moon the Chakora-birds, by pious kings empires, by friends hunting, thrive; as by good sons happiness in this world and in the world to come is obtained, so by a good minister a king will obtain wealth. Thy commander-in-chief, Basava, is such a good minister; he is like the bright lunar fortnight." When Chama-Basava had thus finished, the darkness of doubt disappeared; the golden sunshine of discretion spread and the lotus of the royal face opened. The King dismissed his teacher with great honour, and gave him many presents.

CHAPTERS IX. AND X.

The King with some attendants walks through the town of Kalyána in a moonlight night.

O Lord of Pampá, who art laughing at the simplicity of Shanmukha, because he admired the wonderful form of Parvati, upon whose breast were 54 faces and 108 eyes, succour us!

In the meantime the disc of the sun glowed on the top of the western mountain, so that one might have asked: "Is this a large spark from the seafire? is this the new splendid jewel which the Lady of the Regent of the West has put on her forehead? Is this the ruby-mirror, which the Lady of the West† holds, playing? The sun, deprived of his rays, arrived naked, at the western mountain, so that you might have asked: "Tell me, is it possible, that the great Spirit, the Sun, can still retain his splendour, after he has unblushingly courted the wife of the Regent of the West, after he has scorched the water-lilies, diminished the flood of the ocean, pained the summits of the mountains and afflicted the birds by his glowing rays?" The West became red, as if red water had been sprinkled, when the great Spirit, being tired of his connection with the lotus, who could not be a good wife, after having desired his embraces in broad daylight, was married to the Goddess of the evening; the Sun went down into the sea with the evening, as if to take his new wife to a retired place.

* Money, corn, habitation, land, raiment, jewels, conveyance.

† The West is represented as a Lady.

The world was tired; the Chakora-birds and the lotus flowers were languid; the joy of the water-lilies increased, and the host of the stars rose. The stars glittered, so that one might have asked: "Tell me, has the sky put on eyes innumerable? are these the torches which the Gods and the Regents of the compass hold in their hands?" In the houses the lights gleamed, so that you might have asked: "Has a beadle gone after the Sun and made him prisoner? does the Moon, unable to face it openly, lie in wait for the purpose of attacking the darkness by surprise?" Bad women said: "May the sea-monster devour the Sun, just now sunk down in the western sea; may the giant Ráhu* eat up the rising Moon, and darkness last for ever!"

The orb of the Moon appeared in full beauty in the East, and its light glittered, so that you might have asked: "Are these the cool rays which rose when the Sun, in order to be united with the Night, appeared in the form of the Moon? Is this the smile of Sarasvatí? Is this the current of the Gangá, flowing down from the head of Shiva? Are these the drops of light, which, as from an autumnal cloud, drizzle down upon the earth? Is this the foam of the milky sea?" Where is a poet who can describe the moonlight, when the mountains glitter like silver, when the birds shine like swans? It appeared as if Brahmá had made the whole earth of silver, as if the mundane egg were a crystal-vase filled with pearls, and the Moon the cover for it.

When the Lord of the earth saw the Moon rise, the desire rose in him to walk about in the town. With four companions, a *Nágarika*, *i. e.* a man of urbane manners and fine appearance; a *Vitta*, *i. e.* a man of gallant but dissolute manners; a *Pittavardhana*, *i. e.* a man of great cleverness and experience; and a *Vidúshaka*, *i. e.* a scoffer and frivolous man, he set out and came to the flower-market in the street of harlots. There a soft breeze wafted the sweet odours of the flowers towards them, and showed them, as it were, like flower-women, the various flowers. The *Nágarika* saw a woman, whose face and smell were like the lotus; who had antelope-eyes, a cuckoo-voice, black hair, a gait like the swan, a nose like the flower of the oil-seed, round lips and a prepossessing appearance; who, chaste and reserved, clad in white, did not cross the threshhold of her house. This woman was a *Padmini*. Then *Pittavardhana* pointed at a woman, called "*Chitrini*," *i. e.* one who has eyes like the lotus, a moon-face, a honey-smell, a voice resem-

* Who is said to endeavour at various times to swallow up the sun and moon, and therefore to be the author of eclipses.

bling that of the Chakora bird, a gait like the elephant, a neck like a conch, and curled hair; who is fond of pleasure and singing; who is tall and dressed in coloured garments. The *Vitta* showed among the crowd a woman, standing before the door of her house, who was tall, had long eyes, and an inconstant mind, a hollow voice, lips like the branches of the mango-tree; who was a hypocrite, had a lime-smell; who was angry, fond of company; who walked quickly, and was clad in red. Such a woman is called a "*Shankhini.*" The *Vidúshaka* pointed at a woman, called "*Hastini,*" *i. e.* a woman who has red hair, a quaking, not sonorous voice; who is stout; who has blinking eyes, and no discretion; who is fond of vice and of drinking; who has a smell like that of the elephant. Into these four classes all women are divided. In the same way men are divided into four classes; 1, "*Nágarika*" is an elegant, honest, and educated man, corresponding to "*Padmini*" among the women; 2, "*Pittavardhana*" is a man of business corresponding to "*Chitrini;*" 3, "*Vitta*" is gallant; 4, "*Vidúshaka,*" is a mean scoffer, corresponding to "*Hastini,*" as "*Vitta*" corresponds to "*Shankhini.*" Further on they met a woman exercising a petticoat-government over her husband; there one complaining of the faithlessness of her lover. At last they heard one woman thus complain of herself: "Though I say: 'I will not go to him', yet the desire does not leave me, but it carries me away; if I say: 'Though I go, I will not see him,' my eyes do not rest; if I say 'Though I see him, I will not smile,' the smile on my lips will not go; if I say 'Though I smile, I will not speak to him,' the tongue will not hear; if I say 'Though I speak, I will not approach him,' my body does not obey me. Why this?" On seeing all the scandals in that quarter of the town, they exclaimed, "Will Manmatha cease to elude me?" In the meantime the cocks of the morning crew, and it was as if you had heard the tinkle of the rings on the foot of the Lady of the night flying at the approach of the Lord of the day (the sun). The morning-breeze awoke the black bees to their meal, announced to the lotus-flowers the approach of their friend, and excited much pain in the waterlilies. When the sun rose, the disc of the moon shone on the evening-mountain, pale, so that one might ask: "Tell me, is that a young swan grown pale, because it was grieved in his heart that the milk of the cool moon-light, which it drank in, was dried up?" At sunrise the King with his companions arrived again in the palace.

CHAPTER XI.

Prabhu's and Siddharáma's visit to Kalyáṇa.

Prabhu set out with Siddharáma from Solapura for Kalyaṇa to see there Basava and Channa-Basava. The country through which they passed was beautiful. There were no lakes without lotus-flowers and water-lilies; no mango-trees without fruits; no black bees without heart-refreshing song. There shone to the eye the rice-fields, the palms bowing their heads under the weight of the ears, so that one might have asked: "Tell me, did they bow their heads out of shame saying: 'we suffer our heads to be cut off, we shall never escape this disgrace?' Or did they piously bow to the goddess of the Earth, who, not minding her troubles, daily nourishes them?" There shone to the eye the green sugarcane, to show, as it were, its greatness, saying: "People cut us in pieces, bruise us in the mill, take the juice from us, boil us, and thus we become sugar; like good people, who will not give up their good qualities whatever you do with them; we have beaten in the form of a bow the enemies of our Lord." *

The travellers stopped, captivated by the beauty of the country. The chouldries were well stored with rice, milk, buttermilk, and curds. Travellers stayed in the water-sheds beyond the usual time, pretending great exhaustion, but in fact captivated by the beautiful damsels who poured out water to them. Near the town was a splendid grove, at the luxuriancy of which the sun was, as it were, angry and deprived it of his rays. As the ocean the Jambu-island, so a ditch filled with water surrounded the golden palace. The town had 360 pearl-gates, and 220 Moon and Sun-streets,† and an immense crowd of people thronged in its thoroughfares. The travellers passed through the large bazaar. Among other things the shops in which cloth was sold shone, as if they would say: "We protect every body from cold; where on earth is one like us, watching over the shame of men and women?" At last they saw the royal palace, the face, as it were, of the town, where dwelled the King, another Manmatha, and full of joy they

* Manmatha, whose bow is made of sugar-cane.

† Moon-streets from north to south; Sun-streets from east to west.

arrived at Basava's palace, the mother-house of pure religion. Basava committed the fault of calling them in by one of his *servants*, as he himself ought to have gone to call them. Therefore Prabhu refused to go in. Channa-Basava became aware of this oversight, and averted the sad consequences that would have arisen from it, by calling them in, seating them, and paying them the usual attention such high guests may expect in the houses of their disciples; namely, an offering is first made to them, then their feet are washed, and at last water is given them to rinse their mouths.

CHAPTER XII.

The first creation, and its destruction by Mahéshvara.

Prabhu went with Basava to the palace of Channa-Basava. They were seated in a hall outside the house. Prabhu expressed his surprise, that they had not been called inside the palace. To which Channa-Basava: "None will be admitted into the interior of my dwelling who does not know the rite of the six places. That Siddharáma has not the Iṣhta-linga on his body. No devout Lingait will admit such men." Siddharáma, hearing these words, said: "I am a Práṇa-lingí, what use have I of the Iṣhta-linga." "This is only a fancy," replied Channa-Basava, "after one has put on the three bodies, he ought to have the three lingas also." "Yes," said Siddharáma, "those who have the three bodies ought to have the three lingas. But I have not the three bodies, I have only one body, and this is the altar upon which the linga, *i.e.* life, is placed." "A man who has not the Ishta-linga," rejoined Channa-Basava, "is only a Shaiva, but not a Víra-Shaiva."* "But from the Shaiva-rite," said Siddharáma, "originated the Víra-Shaiva." To which Channa-Basava: "The creation according to the account of the Shaivas and the establishment of this sect is very different from the Víra-Shaiva persuasion." "Teach me then, Channa-Basava," asked Siddharáma, "the Shaiva-religion!"

"*Parashiva*," commenced Channa-Basava, "exalted above all change, was void of everything; as the most excellent substance, as the high-

* The modern Lingaits, who wear the linga as distinct from the other sects, who also worship Shiva. The differences between Shaiva and Víra-Shaiva is very often compared by the Lingaits to that between Roman Catholics and Protestants.

est radiance, as the supreme happiness, as the first cause, as the supreme Lord, as Parabrahma, without a body, as the Eternal, he was buried in true felicity. When Parashiva directed his will towards activity, *the power of will* originated; from this power arose the *great linga*, and from this linga the *supreme power;* from these two beings were born *Sadá-Shiva*, and his consort *Adishakti* (*i. e.* the first power); from them *Ishvara* and his wife *Ichhâshakti* (*i. e.* the power of desire) originated, and from these two beings came *Mahéshvara* and *Sajnânashakti* (*i. e.* the power of knowledge). This *Mahéshvara* became the first Creator. Mahéshvara (*i. e.* the grand Lord, took the form of Virád, *i. e.* the Resplendent, from the root 'raj,' to shine); from his foot and his ankle, from the calf of his leg, from his knee, his thigh, his loins, and his waist came forth the *seven lower worlds*. The *seven upper worlds* arose from his navel, his belly, his arm, his heart, his breast, his throat, his face, and his head. The seven seas originated from the splendour of his body; the ten* points of the compass from his ears, all the mountains from his heels; Rudra from his face; Vishnu from his left arm; Brahmá from his right thigh; Indra from his leg; from his mind the Moon; from his eye the Sun; the twelve Suns† from his nails; the seven Rishis‡ from his throat; the stars from his breast; the eleven Mahárudras§ from his forehead; the nine Brahmas from his fingers; the fourteen Indras from his sides; the various powers from the joints of his fingers; the fourteen Manus ‖ from the palm of his hand; all the holy books from his voice; the rivers, female deities, from his tears of joy; the 330 millions of Gods from his head; 660 millions of giants from the roots of his hair; the serpents and other people from his members; the nine Planets,¶ the

* According to the common enumeration there are only *eight*.

† A deity of a particular class, twelve in number, and which are forms of the sun, and serve to represent him as distinct in each month of the year.

‡ Saints of exalted and mysterious rank; 1, *Kashyapa*; 2, *Atri*; 3, *Bharadvája*; 4, *Vishvámitra*; 5, *Gautama*; 6, *Jamadagni*; 7, *Vasishta*. In astronomy they constitute the asterism of the Great Bear.

§ Manifestations of Shiva, and inferior to him! This name is given perhaps because their appearance is fearful, and because they make the enemies of the God weep.

‖ The generic term applied to the fourteen successive saints, said to preside over the universe for the period of a Manvantara, or from one Kalpa to another, *i. e.* during the interval from creation to creation. In the present creation there have already been six of these.

¶ The *Sun*, *Moon*, *Mars*, *Mercury*, *Jupiter*, *Venus*, *Saturn*, *Caput Draconis*, and *Cauda Draconis*.

eight Regents of the points of the compass, and the eight Vasus* from his cheeks; beasts, birds, and fishes from the toe of his foot; trees, creepers, shrubs, and grass from his footsteps, and the cattle from his two armpits: thus the animate and inanimate creation issued forth from his body.

At the end of that Kalpa† Mahéshvara danced, and as he set his foot on the worlds, they were reduced to powder and vanished. As the bubbles of an angry sea are destroyed by the rushing waves, so the whole creation was annihilated by the storm that rose, when Mahéshvara twirled round on one foot, and it returned again to his body. Afterwards Mahéshvara took the form of the *Cemetery-Rudra, i. e.* Shiva dwelling in cemeteries.

CHAPTER XIII.

The Second Creation; Mahéshvara's Marriage with Umá.

By the command of Mahéshvara, *Prakriti, i. e.* Nature,‡ was born, and from Prakṛiti came *Mahattu, i. e. glory;* from Mahattu *Ahánkara, i. e.* consciousness, was produced, and from Ahankára sprung *the three qualities, tamasa,* the quality of darkness or vice; *satva,* the quality of goodness; *raja,* the quality of passion. *Rudra,* born from the forehead of Mahéshvara, is the Lord of the quality of darkness; *Vishnu,* born from the left arm of Mahéshvara, is the Lord of the quality of goodness; Brahmá was born from the right arm of Shiva, and became the Lord of the quality of passion. From these qualities then the five objects perceived by the senses were produced, as *sound, tangibility, form, flavour, odour.* From these five objects the five elements originated, *æther, wind, fire, water, earth.* When at Para-Shivá's command the wind blew, the æther became void, and by the touch of that wind the fire penetrated the water and made it boil; in the bubble of that boiling muddy water rose an egg shining like gold. That egg extended 4,500 millions of miles.

It was surrounded by tenfold more *water;* the water by tenfold more *fire;* the fire by tenfold more *wind;* the wind by tenfold more *æther;*

* A kind of demi-gods.

† A period of 432,000,000 years of mortals measuring the duration of the world, and also the interval of its annihilation; an age.

‡ The passive or material cause of the world, as opposed to the active or spiritual matter.

the æther by *Ahankára*; Ahankara by *Mahattu*; Mahattu by the *seven colours.** Because Brahmá, at Shiva's command, broke it, it was called "*Brahma-egg.*" Mahéshvara ordained Rudra to be Lord over Vishnu and Brahmá, and appointed him to *create*, *preserve*, and to *destroy* the world†; afterwards he retired and lived with *Kriyáshakti.*‡ Rudra called Brahmá, and commanded him to create the world. Unable to do this, he performed religious austerities to please Shiva. According to his prayer Shiva gave him children. When their father asked them to create the world, they answered: "We will not; are we clever enough to accomplish the creation? Shall we entangle ourselves in the fetters of temporal life?" and went away to the forest of penance. But Brahmá pleased again the Eternal by doing penances a thousand divine years, and obtained other children from his body, instead of his former offspring from his mind. From his mind *Marichi* was born; from his eye *Atri*; from his face *Angirasa*; from his ear *Pulastya*; from his navel *Pulaha*; from his hand *Kritu*; from his skin *Bhrigu*; from his life *Vasishtha*; from his thumb *Daksha*. These are the nine Brahmas. From his thigh originated *Nárada*; *Dharma* from his breast; *Kardama*, clay, from his shadow; day and night from his belly; all the religious books from him. All these children of Brahmá, on being requested by their father to undertake the creation of the world, refused it. In this perplexity Brahmá prayed to Kriyá-Shakti: "O mother, as long as thou art united with Paráshiva, it is impossible for me to perform the work of the creation; be born from my son *Daksha*, and be united in marriage with that Rudra. Then the powers, which are in me, will become women, and from them I shall create the world." "Well, Brahmá," answered she, "I shall become the daughter of Daksha; take out from thy body that excellent Shakti; it will be called '*Vágdéví*,' *i. e.* Goddess of speech, and with her create." From this wife Brahmá had two children: *Shatarupi*, a daughter, and *Svayambhu*, a son, whom he united in marriage. From them he had five grandchildren, *Uttánapáda*, *Priyavrata*, *Vákúti*, *Dévahúti*: these four grandsons, and *Prasuti*, a granddaughter; she became the wife of Daksha. From her womb Kriyá-Shakti was born, and called *Dákshávani*. Brahmá married this daughter of Daksha to Mahéshvara, who created with one thought Shivaloka, *i. e.* Kailása,

* *White*, *blue*, *yellow*, *red*, *green*, *brown*, and *variegated*.

† The three offices—*creation*, *preservation*, and *destruction*.

‡ *i. e.* The active principle; the power of action.

outside the Brahma-egg. "I support the weight of the whole world, but who supports me?" said Para-Shiva, and meditated on the virtue in his heart. Then *that virtue* assumed a splendid form and bowed before him. Shiva raised him from the ground, and said: "I support thee, do thou support me; there is no difference between us." To this Vṛishabha the four Védas were the four feet; the six Shástras the body; his being not eternal and yet eternal were his horns; the Vedánta was his hump; the Mantras his hair; and Shivagama* his life. Maháshvara mounted this Vṛishaba and shone with Umá† in Kailása, in the company of his host of servants.

CHAPTER XIV.

Daksha's Creation.

Brahmá called his son Daksha, and told him to create the world. Whereupon Daksha married *Sikai*, the daughter of *Panchajana*. From her 10,000 *Hariyashvas*‡ were born. No sooner had they commenced the work of the creation, than Nárada came and persuaded them to give up this work, and to do penance. But Daksha did not despair; he begot the *Chaláshvas*,‡ and ordered them to do this work. But Nárada came again, and seduced them to disobey their father saying: "Do not go into the net which your father has laid for you." They went away to perform austerities. Daksha in his anger cursed Nárada, saying: "Thou rascal, thou dissuadedst my children from their work; everywhere thou causest people to quarrel, be gone." Then Daksha had, from Sikai, sixty daughters born to him, whom he gave all in marriage: to Dharma he gave ten; to Chandra 27; to Kashyapa 13; to each of his brothers (the nine Brahmas) one; to Krisháshva two. From them the whole animate and inanimate creation issued. The twelve *Adityas* sprang from *Aditi*; the *Daityas*, a kind of giants, from *Diti*; the *Dánavas*, another description of Titans, from *Dánu*: these three being among the 13 wives of Kashyapa, and so on. Yama had from his wife "*Talashoul*," a son, "*Pride*;" and a daughter, "*Illusion*." From Illusion and her husband "*Calamity*," "*Covetousness*," and "*Vicious*" were born. To that "Covetousness" "*Anger*," was born by his wife "*Earth*," and to "Vileness"

* A sacred work, Pratáp of Shiva.

† Another name of *Dakshayani*.

‡ Nothing is known of these, but from the Sanskrit signifies, "horses," and the other "Ashvas."

"*Persecution,*" a daughter, was born; from "Anger and Persecution" "*Craft,*" was born; from the "Crafts" a son "*Fear,*" and a daughter "*Death,*" were born; from "Fear" and "Death" "*Hell,*" and a daughter "*Pain.*" From these two issued injustice, bad rites, hypocrisy, revolt, deceit, fraud, and other bad qualities. To Shiva were born the Lords of the world,* *i. e.* the eleven Rudras,* the seven Rishis, and the fourteen Manus shone in the creation, thus accomplished by *Daksha.*

CHAPTER XV.

Description of the fourteen worlds.

In the lower part of the Brahma-egg is *water,* 2,250 millions of miles. Upon the water shines the *grand tortoise*; upon it *Shésha,*† the large snake, rests, coiled up. Upon the snake stand the *eight elephants* of the points of the compass. Upon them *the ground* is placed, in the midst of which are the seven lower worlds situated one above the other, like a number of cooking vessels piled one upon another. The lowest world is *Pátála,* shining like gold; the people there worship Shiva as the Lord of the demons. Bráhma put this world in charge of *Shésha,*‡ *Bali,*§ and *Muchukunda.* In the next world *Rasátala,* of white colour, were placed Vásuki‖ and Suparna;¶ they worship there Shiva under the name of *Shambu.* In *Mahátala,* the third world, reign the giants *Hiranyáksha* and *Naraka*; Shiva is worshipped there as *Shankara.* In the next world, *Talátala,* the serpents, are in power, and Shiva is worshipped under the name "*Nilakantha.*" *Sutala,* the fifth world, is governed by the giants *Táraka* and *Prahláda,* and Shiva is worshipped under the name of *Umápati, i. e.* Lord of Umá. In

* Various forms of Shiva.

† With a thousand heads.

‡ Here, as the chief of the serpent race.

§ A king of giants. From the two previous notes we may conclude that this lowest world is inhabited by snakes, a kind of demi-gods, and giants, and therefore they worship the Lord of the demons there.

‖ A king of serpents.

¶ *Garuda,* a vulture, the vehicle of Vishnu.

Vitala, the sixth world, dwell the serpents and Daityas; they worship Shiva as *Hátch'shvara*. In *Atala*, the uppermost of the seven lower worlds, Brahma placed the demon *Namuchi*; Shiva is worshipped there as *Mahádéva*. The *terrestrial globe* shines like a cover on these seven jewel-boxes, and in the midst of this altar, the earth, appeared the mountain, *Méru*, like a gold-linga. The Manu *Svayambhu* anointed his son *Priyavrata*, to be Lord over the earth, saying: "The rays of the sun are not wanted in my empire; the splendour of my body is enough;" he mounted his chariot and went round the divine mountain seven times. On the ground where the wheel of his chariot cut in, the seven islands and the seven seas were formed.

Names of the Islands.	The extent of every Island, which is also that of the sea encircling it.	Names of the Seas encircling the Islands.
1. Jambu.	1,000,000 miles.	Salt Sea.
2. Plaksha.	2,000,000 miles.	Sugarcane-juice Sea.
3. Shálmalí.	4,000,000 miles.	Liquor Sea.
4. Kusha.	8,000,000 miles.	Ghí Sea.
5. Kraumcha.	16,000,000 miles.	Curd Sea.
6. Sháka.	32,000,000 miles.	Milk Sea.
7. Pushkara.	64,000,000 miles.	Sweetwater Sea.

The gold country* is 1,200 millions of miles in extent; the waste mountains* are as large as the gold-country, and the land of darkness* stretches along the mountains 120 millions of miles. *Priyavrata*, the Lord of the whole earth, appointed his seven sons to be kings

* Nothing is known about them.

over the seven islands. *Agnîndra* governed the *Jambu-island*; *Médhati* the *Plaksha-island*; *Vapushmánu* the *Shálmalí-island*; *Jyotishmanu* the *Kusha-island*; *Dutimánu* the *Krauncha-island*; *Havya* the *Shâka-island*; *Savana* the *Pushkara-island*. The king of the Jambu-island having nine sons, divided his kingdom into nine parts, and gave one part to each of his sons, whose names were also given to those nine parts. The first part, *Bharata-khaṇda*, so called from its ruler *Bharata*, the son of *Nabhi* and grandson of Agnîndra, is like a bow, on three sides surrounded by the salt-sea; it is 24,000 miles long, 12,000 miles broad, on the east and on the west the ocean surrounds it, and the high Himálaya is its northern limit. On the north of the cold mountain (Himálaya) the *Kimpurusha-khaṇda* is shining, governed by *Kimpurusha*, 132,000 miles large, on the east and on the west encircled by the ocean. Its north boundary is the *Hemádri* (gold-mountain). From the north side of this mountain stretches 120,000 miles *Hari-khaṇda*, over which *Hari* reigned; it is surrounded by the ocean on the east and on the west, and 12,000 miles long; to the north it is limited by *Nishádagiri*. Within the four parts of the gold mountain is *Ilavrita*, so called from its King *Ilavrita*. On the north it is surrounded by the *Nilagiri*-mountain; on the south by the *Nisháda*-mountain; on the west by Gandhamádana-mountain; on the east by Málya-méla-mountain. On the north of *Nilagiri* is *Ramya-khaṇda*, governed by *Ramyaka*, 120,000 miles long; on the east and on the west bounded by the ocean, and on the north by the mountain *Shvétashailaka*, from the north side of which stretches *Hiraṇmaya-khanda*, 132,000 miles wide. Its boundary is the mountain *Shringa*. North from this mountain you find *Kuruk-khanda*, 141,000 miles large; on the east and on the west and north it is surrounded by the ocean. East of the Méru is the country of *Bhadrâshva*, bounded on the east by the ocean, on the west by the mountain *Girimálijaranta*. At last we find *Kétumálya-khanda*, separated from Bhadrâshva by the mountains *Jatharagiri* and *Dévakuṭa*; on the west it is bounded by the ocean, and on the east by the mountain Gandhymádana. These are the nine *Khaṇdas* of the Jambu-island: the origin of this name is thus accounted for: large newel fruits, called Jambu, fell from a Jambu-tree, and burst; the juice from them flowed about on the first of the seven islands, and therefore it was called *Jambu-island*. 1,200,000 miles distant from the earth is the second of the *upper* worlds, *Bhuvarloka*, where the *Sun* is King; 2,400,000 miles distant from this world is the Moon; 3,600,000

miles distant from it are the *Stars*; six millions of miles distant from it is *Mercury*; 8,400,000 miles distant from it is *Venus*; 10,800,000 miles distant from it is *Mars*; and 13,200,000 miles distant from it is *Jupiter*. 15,600,000 miles distant from the earth you find *Saturn*; 16,800,000 miles distant from it are the *seven Rishis*, *i. e.* the seven large stars in the constellation of the Great Bear; at a distance of 18,600,000 miles is the *Pole-star*. Farther up 16,800,000 miles distant from the Sun is the third world, called *Svarga*, where Indra reigns. From the Pole-star 120 millions of miles farther up *Maharloka*, the fourth world, where the Rishis and Munis are worshipping Shiva; 240 millions of miles farther up is *Janarloka*, where Sanaka and other Rishis are meditating on Shiva. If you go from this world 480 millions of miles farther up, you arrive at *Taparloka*, the abode of the holy ascetics, and at last, at a distance of 840 millions of miles, *Satyaloka*, the world of Brahmá shines, where people are free from birth and metempsychosis. From this world farther up 1,200 millions of miles the æther expands. This is the extent of the mundane-egg. In this way Brahmá arranged the animate and inanimate creation.

CHAPTER XVI.

The Maha-linga.

When one day Bramha sat on his splendid throne, the gods, saints, and giants who surrounded him, praised him, saying: "Thou art the Lord of the world; to whom belong the creation, preservation, and destruction of all beings! by whom are the good protected and the wicked punished! to whom are all Kings subjected! which God has a wife like the learned Sarasvatí? There is no god superior to thee." Then pride awoke in Brahmá's heart, and the worlds perished by his sin. At that moment the father of Manmatha, Náráyana, paid him a visit. "Who art thou?" asked he to Náráyana contemptuously. "Thou sheep," answered the latter, "hast thou forgotten that I have power over the whole world and over thee? Be not so proud here in thy assembly!" "Is he, who shines in the assembly of the Gods, a sheep?" rejoined Brahmá, "or he, who is like a ram put up for sale? Saints! you have heard his derision. Is it right to utter such words in my presence? ought we not to cut out his tongue? This moment I

will send this proud fellow to Yama's world." "We shall see who is the stronger," said Náráyaṇa, angrily, and created elephants, horses, chariots, and foot-soldiers in such an abundance, that his army occupied the whole earth, and the dust, which rose at its march, obscured the sky, at which the great serpent was alarmed, the high mountains were split, and the elephants of the points of the compass bowed their heads. When Brahmá saw this, his assembly was agitated; from their faces flowed the juice of courage, and tranquillity disappeared. People, grieved at this disturbance, cried to Shiva: "When the Lords, who are in charge of the creation and preservation of the world, quarrel with each other, is it pleasant or unpleasant? To whom shall we complain of these troubles? O thou, who hast an eightfold body,* thou art the Lord of the whole world; thou art pleased to preserve it! Will he omit to prevent these two Gods from quarrelling?" Náráyaṇa fought for a long time with Brahmá, whom all the Gods had joined. Victory was on neither side. At last they engaged in a single combat, in order to decide who was the stronger. Náráyaṇa split the head of Brahmá into four pieces and thus seemed to have carried the victory. But his enemy said to him: "What if my head is split?" and made of the four pieces four faces for himself. When they fought again with each other fiercely, a voice from heaven was heard saying: "O Náráyaṇa, art thou ignorant? O Brahmá, art thou a fool? There is a being superior to both of you, which will now rise before you; he who has seen its foot or its head, has gained the victory;" and before their eyes an immense linga rose, whose altar was the earth, whose arms were the mountains; whose belly the seven seas; whose eyes sun and moon, whose foot the bottom of *Rasátala*, and whose flowers the stars. Náráyaṇa took the form of a boar, and, to see its foot, he dug with his snout the ground; Brahmá took the form of a swan and flew up, to see its head. On his way he saw Kétaki (a personification of Pandanus odoratissimus), who had just come from the head of the grand-linga. To Brahma asking him how far it still was to that place, he answered: "Though thou wouldst travel a whole age, thou couldst not reach it." At this answer his heart failed him, and he entreated Kétaki to confirm what he was going to tell Náráyaṇa, that he had seen the head of the Mahá-linga. Thus he returned to the battle-field, where Náráyaṇa had already arrived

* The five elements, sun and moon, and the spirit.

from his unsuccessful journey. Brahmá told his lie, and Kétaki was going to confirm it; but Náráyana saw the deceit and cursed the false witness. Afraid of the Mahá-linga both of them became humble. Then Shiva appeared to them in a less terrific form, and commanded Náráyana to preserve and to put in order the world, and ordered Brahmá to create again the world that had perished by his pride, and no more to tell lies. Náráyana discharged his duty, arranging the world again by his snout, and after he had admonished Brahmá to work, he went down into the milk sea.

CHAPTER XVII.

Ardhanárishvara.

Brahmá commenced his work; but it did not succeed on account of his former falsehood. He pleased Shiva by many penances, and prayed to him to become his son, because he was unable to create the world without his assistance. Shiva answered him, saying: "But in this case, you will not survive! Fool! ask with discretion!" Nevertheless he insisted on it. According to Brahma's prayer, *Maheśha* issued with *Umáshakti* from his forehead, whereby the body of the former split into two pieces. Maheśha then took the terrific form of Rudra, and Uma the horrid figure of *Mahákáli*.* When Brahmá, whose body Shiva had again joined together and made alive, saw this horrible form, he prayed to him to take another and only *one* form. Complying with his request, Shiva united Mahákáli with his body into one and became thus *Ardhanárishvara, i. e.* the form of half a man and half a woman. In answer to Brahma's question, how to create the world, Shiva assigns him the Rudras as his assistants. But afraid of their fearful forms, he refuses to acknowledge them as such. Therefore Shiva commanded him to carry out the work of the creation in the former manner, and thus the creation was accomplished again, as it had been before.

CHAPTER XVIII.

Shiva cuts off the head of Brahmá.

As the Munis once, in an assembly held by Brahmá, asked him to tell them who was the eternal Lord of the world, whom they ought to

* This form of Parvati is particularly worshipped by the goldsmiths.

worship, he replied smilingly: "The three offices of the creation, preservation, and destruction of the world are in my hands. Who supports this weight, if not I? All the gods praise me. There is none superior to me." Vishnu heard it, and came to teach him humility, saying, "Are you mad, Brahmá? You are the Creator, I am the Preserver of the world. But *Shambhu* is Lord over both of us. We have no independence, but are only puppets moved by the Eternal. If you will not hear me, then hear at least the Védas." Thereupon these sacred scriptures assumed forms, came to Brahmá's assembly and confirmed Vishnu's words. Especially *Satpranava*, the mystical syllable "om" in them, reprimanded him severely, saying: "No more of thy confused talk: I am God; thou art like one who calls his mother barren; who is more foolish than thou?" At these words Brahmá said: "Will one believe when he hears that he who has given the half of his body to a wife who is wandering about in the cemeteries has been praised?" In the moment Brahmá thus abused Shiva, the latter appeared with five faces, ten arms, and fifteen eyes, covered with a tiger skin. But Brahmá continued to scoff, saying: "Is this fellow the Lord of the universe? His form is a fit object to be laughed at; it has a very nice appearance, look here! Who shows honour to a beggar? where is the glory of a fellow who hangs round his necks skulls? He has five faces. Well, I shall put on one more, and also be called "he who has five faces."* Then he created for himself one more, and abused with it Shiva, so that the gods were frightened. But Shiva assumed a terrific form, and cut off that abusing head of Brahmá with the sharp nails of his left hand. The blood gushed forth in such torrents that the worlds were deluged. To save them, Shiva emitted a large spark from the eye on his forehead, which dried up the blood. Brahmá, seeing all this, prostrated himself and implored mercy, saying: "From ignorance I have contended with you; I am a traitor against thee; cut off also the remaining four heads." Shiva mercifully lifted him up, put his hand on his head, and told him not to be afraid. Thus he dismissed with great kindness the whole assembly.

* Brahma had originally four faces.

CHAPTERS XIX. AND XX.

Shiva Begging.

Shiva, in the disguise of a beggar, set out to try the devotion of Vishnu and the other gods, holding in his left hand the head of Brahma, which he had cut off. He who would satiate this head was to be considered as a pious man. He first came to *Vaikuntha*, Vishnu's residence, where his beauty was greatly admired, especially by the women of the place. At the door of Vishnu's palace he was stopped by *Vishvakséna*, the doorkeeper. Angry with him, he stabbed him with his trident, and held him upon it. But, nothing daunted by it, this man laughed only, and when Shiva asked him how he could laugh, he said he was glad to have seen the form of Shiva, a thing otherwise impossible, though one examined all the Védas. Shiva was pleased with this answer. In the meantime Vishnu had heard of the strange visitor, and on seeing Shiva's form, he dived into the sea of devotion, and praised him as the eternal supreme God. But Shiva was not satisfied with mere praise; devotion was to be tested by another performance. Vishnu understood the hint Shiva gave him, and cut with his discus his forehead, to satiate that head of Brahmá with his blood. One thousand divine years that head was drinking the blood flowing from the forehead of Vishnu. At last the latter fell down from exhaustion. Shiva raised him up, and being satisfied regarding his devotion, he left Vaikuntha.

The strange beggar arrived at the city of *Amarávatí*, the abode of *Indra*, where his beauty soon attracted crowds of women, who found his appearance by far too beautiful for a mere man. Not minding the warriors who kept watch at Indra's palace, throwing up his discus, and crying: "alms, alms!" he entered it. Like the peacock which has seen a rain-cloud, like a poor man on finding a treasure, Indra, seeing Shiva, joyfully prostrated himself before him, and praised his majesty and glory. "Give alms to this head as much as you can," sounded a voice from heaven. Obedient to this call, Indra gave what he could, and to satisfy the hungry skull, he was even ready to give it the drink of the gods, *nectar*. But Shiva himself refused this, as it would cause great distress to the gods, who would be thus deprived of their proper drink, and ordered him to keep it. From this place

he went to *Agni's* city, where he was well received, and thence he travelled to Yama's world, *hell*. There are, O Siddharama, innumerable worm-pits, in which the damned are eaten up by worms; moreover there are 780 millions of grand-hells, into which the great sinners are thrown down. A glance only at Shiva saved them all from these infernal regions, and transferred them to Kailása. Then he went to the other regents of the points of the compass, and got a great many of jewels as alms for the skull of Brahmá. At last he ascended the Himálaya, to try the devotion of the Saints, who did penances there. He entered their hermitage, and cried "alms." The wives of the Munis, hearing it, left their domestic occupations, and came out to see the beggar and to give him alms. Captivated by his beauty, they left their weeping children and their work and gazed in admiration at him. Unfortunately their husbands were not at home, but buried in deep contemplation they sat in the wood. To make them angry, the beggar took some liberties with those women, which none would have expected from the Supreme Spirit. Some disciples ran to the place of the Munis, and informed them of the indecent conduct of the beggar. Immediately all devotion was forgotten; they broke their silence, and ordered one of their attendants to bring the accused beggar before them. "Why shall I go to a place where no alms are given me? Begone!" said he to the servant of the Munis who had called him. In return the servant cursed him, saying: "Be burnt!" But as the elephant is not afraid of the displeasure of the fox, the beggar was not frightened. The Munis resolved on his destruction, as they heard this from their servant, and let loose on him the fire of destruction, which they had produced for this purpose by the power of an incantation. But it did not burn before him, and likewise all their other endeavours to kill him were frustrated. As a last contrivance to gain their end, they performed that burnt sacrifice which has the power of killing an enemy. They dug a large pit in the ground, collected all the materials of the sacrifice, and made a great fire in it. Then they threw clarified butter and other articles fit to be offered, into the fire, murmured their incantations, and said: "Burn this beggar!" At that moment terrible tigers, fearful serpents, different weapons, and innumerable demons came forth from the fire, and asked the Saints what they wished them to do. Pointing at the beggar, they told them to devour him. But, without touching him, they passed over his head. Then he killed the tigers, and covered himself with their skins, made the ser-

pents his ornaments, seized the fire, and danced on the breast of the devil, the demons beating time and singing. Now the Saints saw that they had been angry with the Supreme Spirit, and prayed to him, "O, Supreme Spirit, save us, blind and foolish men as we are!" Shiva heard their prayer, and pardoned them; then he gave the skull of Brahmá to his form *Bhairava*, assumed the form of *Dakshiṇa*, *i.e.*, of kindness, instructed those Saints and their wives in the knowledge of the truth, and returned to Kailása.

CHAPTER XXI.

Shiva destroys the proud fish, and takes his bone as his weapon.

Brahmá, the creator of the world, fell one day asleep. Therefore the Védas, which were with him, left him and disappeared, saying: "What have we to do with one who is sleeping?" On their way they fell into the hands of a giant, called Tama, who thus stole them, and carried them to the sea, to conceal them there. In consequence of the absence of these scriptures, the performance of religious rites and every practice of religion ceased, and the gods were deprived of their food and wealth. Brahmá was unable to afford them relief. But he accompanied them to Shiva, to whom they prayed to save them. He appointed Vishnu to take the Védas from that giant. In accordance with this order, Vishnu took the form of a *large fish*, dived into the ocean, killed Tama, and restored those sacred books to the gods. Thus far all was right. But now he became proud of his deeds, retained his fish-form and enlarged it, so that, when he rose above the water, the sand on the ground of the sea appeared; when he emitted his breath, mountain-like bubbles rose, when he struck the tip of his tail on the water, drops rose up in such a number as if to deluge the world. The gods were in great consternation at this new calamity, and in answer to their prayer Shiva delivered them from this trouble also, splitting that fish into pieces, and making his bone his weapon. Siddharama asks here Channa-Basava for an explanation why Vishnu, after having saved the world from such a calamity, commenced to afflict it himself? To explain then this strange event, Channa-Basava says: "From an old enmity there originated once a quarrel between the gods and the giants, which lasted a thousand divine years, and swept away nearly the whole race of the gods. Indra and the other gods

ceased to fight, despairing of all success, and asked the advice of their priest, Jupiter. In answer to their questions, he said he would go to the Himálaya, and by penances obtain the charm which has the power to revive the dead. Shukra, the priest of the giants, became aware of it, and did likewise, in the presence of Shiva, penances. After a long time Shiva was pleased with the piety of both of them; but he was at a loss what to answer them: the one wished the destruction of the giants, and the other the destruction of the gods. Therefore he told them to perform a kind of penance, which he thought impossible for either of them to do. Each one should kindle a large fire in a pit in the ground, stand in the midst of that fire on his head, and taste the smoke for a thousand divine years. Then he would be able to practise the charm of reviving the dead. Jupiter confessed his inability to accomplish this performance; but Shukra took courage, and vowed to do it. He told his disciples to perform in the mean time penances, and to take refuge in the hermitage of Bhṛigu-Muni, in case the enemy should make an attack on them. While this advice was followed by the giants, Náráyaṇa with the regents of the points of the compass fell upon them to destroy them before they had become mighty by the power of incantations. The wife of the Bhṛigu-Muni afforded them shelter, and effected by charms that the gods, who were coming to take the hermitage, were fixed to the ground like poles or images, and could not move. Náráyaṇa, instigated by Indra, killed the sorceress by his discus. By the lamentations the giants made at the death of their protectress and mother, the Muni awoke from his contemplation. To punish Náráyaṇa, he cursed him to be born ten times on earth, first as a fish, and so on. 'I am a lost man,' complained Náráyaṇa to Shiva, and entreated him to save him. Shiva gave him the consolation that he would make his ten incarnations beneficial to the world, and then destroy each one, after it had become proud, and at last he would put on their signs. The first of these ten incarnations of Vishnu was the *fish-incarnation*."

CHAPTER XXII.

Shiva drinking Poison.

Indra returned one day, mounted on his elephant, from a pleasure-party with the divine women. The Muni Durvása met him, and gave

him a flower of the Mandara-tree (one of the five celestial trees), with which Shiva had presented him. Indra tied it to the neck of his elephant. The black bees, attracted by the perfume, came and sat upon it. The elephant, to get rid of this nuisance, took it away and destroyed it with his foot. The Muni, on seeing this, became very angry and blamed Indra that he had been the cause of this flower being thus destroyed, which had been given him by Shiva as a blessing. "May all your wealth," said he, cursing, "go down to the sea." And lo! in a moment all his wealth disappeared; the wives of the gods became like a mirage; the riches of the town of Amarávati were only a dream. Indra sunk down into the ocean of grief. He pleased Shiva by penances, and was advised by him to churn the sea with the assistance of the gods and giants, in order to find his lost treasure. They plucked out the mountain *Mandara*, and made it the churning-stick, to which they fastened as the rope the great serpent. Having laid hold, one party on the tail, another on the face of the serpent, they commenced to churn. But as they did not dedicate the first thing that had come in sight to Shiva, they quarrelled with each other, in consequence of which the great serpent sent forth poison from his mouth. The gods and the giants fled in confusion, and the terrible poison would have burnt the universe, with its creator and preserver, if Shiva had not listened to the prayers of the gods and come to their assistance. He took the poison on the palm of his hand and examined it. The reflection in it issued from it at Shiva's command, and was called "*Pushpadatta.*" Then Shiva put it in his throat, and ordered the gods and giants to churn again. And lo! a new moon came forth, which made the gods shiver with cold and fear. On their praying to Shiva, he came, divided that moon into sixteen parts, put one of them on his head, and ordered the moon to nourish with its nectar rays the gods and plants, and to remain two millions of miles distant in the sky. As the gods and giants again churned, *Lakshmí;* the elephant of Indra, *Airávata; Kámadhénu*, the cow of paradise, which yields whatever is wished;* the *fabulous gem*, supposed to give its possessor whatever he may require; the stars, especially the twenty-seven, and many other things, emerged from the water. Náráyana took Lakshmí for his wife and delivered the other things to Indra. At that time the giants stole the nectar away. Great consternation prevailed among the gods.

* The *tree of paradise*, which yields whatever is wished.

Náráyaṇa took the form of a charming woman, and went among the giants, to captivate and spoil them. He succeeded in deluding them entirely, took the vessel, filled with the nectar, away to the shore of the sea, and invited there the gods and the giants, who had followed him, infatuated by his beauty, to a dinner. Whilst he gave the gods nectar, he set before the giants brandy. But one of them, called "*Saiñhiké*," was so clever as to slide in among the gods. Náráyaṇa, not knowing him, gave him also nectar to drink, and he would have frustrated the design of Náráyana if the Sun and the Moon had not informed him of it. He cleft the offender into two pieces by his discus, which became Ráhu and Kétu, the enemies of the Sun and Moon, who come from time to time to devour them, and thus cause the eclipses.

CHAPTERS XXIII. TO XXVI.

The War of the Giant Jalandhara with the Gods.

Indra had thus regained his precious things (*vide* ch. 22.) But alas! he was not contented. In his pride he wanted an enemy, whom he might conquer, and thus show his power. He prayed to Shiva, to give him an enemy with whom he might fight. Though Shiva admonished him to be contented he would not listen. "Since I have vanquished the giants, war has become a dream to me. Let me have always an enemy," he said, and excited by this foolish prayer the wrath of Shiva, from whose fire-eye a spark burst forth, and would no doubt have consumed him if his priest, Jupiter, had not interceded in his favour. Shiva took the spark in his hand, and threw it into the sea, saying: "There is thy enemy, Indra!" Having obtained his desire, Indra went joyfully back to his city.

That spark in the sea became a child weeping at the place where the Gangá flows into the ocean. The Lord of the sea, who, on the death of his son Shumbha, had prayed to Shiva to give him a son who might vanquish Indra, saw, and took it as his son. As he lifted it up and put it on his thigh, it cried so loudly that the mundane egg might have been broken. No wonder that Brahmá, the creator, came to see what this cry might signify. The Lord of the sea put the child upon the arms of Brahmá, and entreated him to bless it, so that death could have no power over it. While Brahmá examined the child, it pulled his beard so violently that he shed tears, and was obliged to disen-

tangle his beard from its grasp. Because the tears of Brahmá had flowed down on the child, he called it "*Jalandhara*," *i.e.*, the bearer of water. Brahmá then gave it his blessing, saying: "This child can only be killed by him who is its father; neither the gods, nor the giants, nor men can destroy him;" and appointed Shukra to anoint him to be king of the giants.

When he was grown up, and had taken the reins of the government into his hands, one day he assembled all the princes of the giants with their red mustachios, their black faces, their red eyes, their long arms, and their jewel-diadems. They appeared like monsters, beating the army of Yama, plucking out the fangs of Bhairava, breaking the neck of Death, playing with the mountains as with little balls, making the lightning of the deluge-clouds their ornaments. Among the assembled giants *Ráhu* and *Kétu* particularly attracted the attention of the giant-king, and he asked Shukra about them. As he heard their story he became so angry that he instantly resolved on a war with Indra, to split his belly and to give his bowels the devils to eat, because he had churned his father and taken away so many precious things. According to the advice of his priest, he sent first a messenger to Indra to ask from him the precious things in question. But they were refused. On the return of the messenger the war was resolved upon. The host of the giant-king, and the noise at its march, was so great, that the sea was dried up, the neck of the great serpent bowed down, and the back of the tortoise was bruised. The people fled before this army, and related this sad news in Amarávatí. Upon this Indra collected all his forces and left his city, in order to fight with *Jalandhara*, on a large plain near the city of Amarávatí. As he reviewed his grand army, consisting of the hosts of the regents of the points of the compass, and all the other deities inferior to him, he became so elated with pride that he said: "Will he not see my army? Who is able to fight?"

At first the giants were routed by the gods, and they became, as it were, food to the serpent, *i.e.*, the arrows of the enemy. But the giant-prince *Shumbha* rallied them under his banner. And lo! as a swarm of flies is dispersed by the storm, the gods were soon put to flight by the shower of arrows from the enemy. They were pursued to the gate of the city of *Amarávatí*. Though the gates were instantly shut, the giants commenced to take it by storm. Night interrupted them. During that night Indra took counsel with his friends in the

city. In their circumstances they thought it better to leave the city in the dark of the night, and to take refuge with Brahma. Accordingly they went to Satyaloka. Brahmá received them into his protection, and accompanied them to Náráyaṇa in Vaikuṇṭha. Náráyaṇa soon perceived that this giant-king could only be vanquished by Shiva. In the meantime, early in the morning the giants learned that the gods had fled, and took the city. As Jalandhara thought upon where to the gods might have fled, Nárada appeared to him, and told him that he had seen the divine host in Vaikuṇṭha with Náráyaṇa. Without delay the giants then set out for that place.

Náráyaṇa became angry when he saw the army of the giants, and went with his soldiers to punish them for their arrogance. But the gods, who had joined him, were soon again fleeing in all directions. Náráyaṇa beat the giants, and drove them back. But now he had to fight with Jalandhara, who came against him. When the giant shot the fire-arrow against Náráyaṇa, the latter sent the water-arrow and quenched the fire again; the serpent-arrow of the former was destroyed by the vulture-arrow of the latter; the mountain-arrow of the giant was broken by the diamond-arrow of Vishnu; the sun-arrow of Náráyaṇa drove away the darkness-arrow of Jalandhara, the cloud-arrow of the giant was defeated by the wind-arrow of Vishnu. In various ways they tried to defeat each other, but in vain. Náráyaṇa became tired of the fight, and surrendered himself, with his wife, to the giant. Then all the gods were made prisoners, and became the subjects of the giant-king. But after a long time, weary of his tyranny, the gods fled with Náráyaṇa in the night to Kailása, and prayed to Shiva to save them. The next morning the giant-king saw none of the gods, and learned from his priest, Shukra, that the birds had flown to Kailása; and now in his anger he ordered his army to march against the Lord of the universe, notwithstanding Shukra's remonstrations, not to enter on such a dangerous enterprise. As soon as this news reached the world of Shiva, he made ready his hosts to punish this proud giant. What was his astonishment when he saw his giants flee before Nandisha and his host, like sheep before the wolf! Not dismayed by this disaster he fell again on his enemies, as the ocean that hides the sea-fire. But now Shiva himself made great havoc among the giants by his bow called "*Pináka*," and admired the valour of Jalandhara, who who still sent such a dense shower of arrows against his superior, that they covered the mountains and tore up the ground.

He was much grieved when Shiva showed his real form, and he saw whom he had fought against. He entreated Shiva to forgive his fault, and to cut into pieces his body, with which he had sinned against him, and to unite the spirit with him. From pity on him he complied with his request, and having made a discus, he cut his body into pieces with it, and his spirit took refuge in the eye of Shiva. The gods thanked Shiva for their deliverance, and returned with joyful hearts to their places.

CHAPTER XXVII.

The gift of the Discus.

Náráyaṇa pleased Shiva by penances, and prayed to him, saying; "I have to preserve the world, but what shall I do when bad giants destroy it? If you give me the discus in your hand, I shall cut off the heads of the wicked." Shiva had mercy upon him, and gave him the weapon with which he killed the giant Mura, and obtained the name "*Murari*," *i.e.*, Destroyer of Mura. While Vishnu thus carried on the work of the preservation of the world, the King *Kshupa*, a worshipper of Vishnu, played at dice with the Muni *Dadhichi*, who was a worshipper of Shiva. "If you lose," said the King, "you must become a worshipper of Vishnu, but if I lose, I shall turn a Shivaite." The King lost, and was admonished by the Muni to fulfil his promise. But he was not ready to do this. The Muni obained by severe penances a diamond-body from Shiva, made war upon the King, and destroyed his army. In this perplexity Kshupa prayed to Vishnu, his god. To save his worshipper, Vishnu came himself to fight with the Muni, and tried at last his discus upon him. To his utter dismay this fearful weapon was broken by the Muni. When the King saw his god flee, he was convinced that he ought not to worship such a powerless god, and was by the Muni initiated into the Shiva religion. Vishnu, in order to obtain the discus again, worshipped Shiva, adorning his image with a thousand lotus-flowers daily. To try him Shiva took one day one of those flowers away. As soon as Vishnu became aware of it he was very much grieved that his vow should have been thus broken, and to make amends he offered his right eye to the Linga. Shiva, highly pleased with this devotion, gave him the discus again, but warned him not to try it again on one of his worshippers.

CHAPTER XXVIII.

The slaughter of Gajásura.

The Muni Agastya performed his penances on the banks of the *Kaveri*. At that time a Gandharva, seated on a splendid chariot, moved about in the air and threw down one of the flowers with which his wife was decorated, upon the Muni. The latter cursed him therefore to be born as an elephant. Instantly the chariot vanished, his wife disappeared, and the Gandharva became a fearful elephant, which made the whole world tremble. There was none to fight with it, none who was not afraid of it. At its breath the upper worlds trembled like a garland of flowers, with the fangs it tore up the mountains. The inhabitants of the three worlds sunk down in the juice of fear, saying: "Where are the regents of the points of the compass? this elephant, having eaten up the worlds, is belching now. Where are the Creator and the Preserver of the worlds?" Indra and his other colleagues went to Vishnu and Brahmá, and laid the blame of these troubles upon them. In vain tried they to kill the monster. Shiva, to whom they had prayed, encouraged them, and went himself with all his host, to destroy the elephant-giant. An arrow from his bow *Pináka* severed the head from its body, as Agastya had told him. In that instant the Gandharva was relieved from his punishment, and assuming his former body he worshipped Shiva, and was received into his host. Shiva took the head of the elephant with him to Kailása. There he was stopped at the gate by that son of Párvatí, who had been formed out of the dirt upon her body. In his anger he cut off the head of that son, and put upon his trunk the head of the elephant. In this way Parvati was consoled about the loss of her son, who was now ordained to be Lord of the hosts of Shiva. On this account he was called *Ganapati, i.e.*, Lord of the host. Besides Shiva blessed him so that his worshippers should obtain whatever they wished for.

CHAPTER XXIX.

Shiva's world described.

The universe is a golden temple of Shiva, and Kailása is the jewelurn on the top of the tower of that temple. This Kailása has taken the form of a large city, occupying a space of 3,200 millions of (square ?)

miles. There are, according to the eight points of the compass, eight gates leading into it, at every one of which *one Bhairava*, with a retinue of 100 millions of warriors, is keeping watch.

The names of these eight Bhairavas :—

Names.	Colour of the body.	Vehicle on which they ride.	Names of their wives.
1. Guṇanćtra.	Like gold.	A swan.	Bráhmí.
2. Chanda.	Like the dawn.	A he-goat.	Mahćshvarí.
3. Kápa.	Like blood.	A peacock.	Kaumárí.
4. Unmatta.	Yellow.	A lion.	Vaishnaví.
5. Naya.	Blue.	A buffalo.	Váráhí.
6. Kápáli.	Like a jewel.	An elephant.	Mahéndrí.
7. Bhishana.	Black, like a cloud.	A raven.	Chámundí.*
8. Sanhara.	Like molten gold.	A mouse	Kálí.

Every one of these watchmen had four arms and three eyes, and was thus well qualified for his post. In the city there were innumerable Moon and Sun streets, towers, and houses. Over the various quarters of the towns commanders of bodies of troops were set, to keep order. By the dense multitude of worshippers of Shiva, who had been liberated from sin, and after death had been received into the eternal

* The tutelar deity of Mysore, and the domestic goddess of the prince of that country.

city, this place looked like a heap of virtue. As the moon among the stars, the palace of Shiva shone in the midst of the houses of the hosts, extending 500 millions of miles. Like a wall, *Shiva-tattva*, *i.e.*, the doctrine that Shiva alone in fact has existence, surrounded it one hundred thousand miles high, in the form of clouds. On this wonderful wall bristled jewel-turrets one thousand miles high. Devotion, knowledge, absence of worldly passions, and redemption are the four gates, leading into the interior of the palace. The four Védas are the four towers, at the four principal points of the compass, ten millions in height. Nandi, Vírabhadra, Mákála, Nílalohita,—these four divine persons are the doorkeepers of the palace, who introduce and lead out those who have anything to do in it. The incomparable Védánta is the interior of it, and the excellent *Pranava*, the mystical syllable, "om," is the large audience-hall, occupying space of 100 millions of miles. In the midst of that audience-hall was the splendid throne of Shiva, extending one million of miles, and resting upon eight feet, namely, the eight requisitesrto the regal state—territory, wealth, forces, elephants, horses, an umbrella, a fly-fan, and a palanquin. On that throne sat Shiva, he who is the cause of the creation, preservation, and destruction of the universe; with five faces, one turned to the east, another to the west, the third one to the north, a fourth one to the south, and a fifth one being placed above these four; they are called—*Sadyojáta*, *Vámadéva*, *Tatpurusha*, *Aghora*; and *Ishana*, above the former, with ten arms, fifteen eyes, covered with the skin of an elephant, decorated with garlands made of skulls, and with a piece of the moon; having a body besmeared with the ashes of the burnt Manmatha; decorated with serpents—thus Shiva shone on his throne. On the left half of that throne Párvatí, the queen of Shiva, shone surrounded with the multitudes of the celestial virgins, and all the pious women that had finished their course of trial on earth. Those who had obtained *Sárupya*, *i.e.*, equal form with Shiva, praised him with five faces. All the wives of Lingaits obtain equal form with Párvatí if they perform all the precepts of their religion.

To the left of Shiva was *Vishnu*, with his millions of worshippers who had obtained equal form with him. To the right *Brahmá*, with four faces, shone, surrounded by his millions of worshippers of equal form with him. The holy Munis, the teachers of Brahmá, shone in that assembly; the millions of Rudras, of equal form with Shiva, the lords of the destruction of the worlds, were present there. Nineteen

devotees of Shiva, every one with an army of one billion of warriors, and so on down to the devils, they all with their innumerable forces shone in that assembly. Even the mountains, the trees, the beasts, the birds, and all creatures animate and inanimate were represented there by their chiefs.

Shiva was thus the universal priest and emperor, directing the Lords of the worlds, and guiding them in their governments.

Praṇava was Shiva's *throne*, Párvatí his *wife*, the moon and snakes his *ornaments*, holy ashes his *perfumes*, the skin of the elephant his *raiment*, salvation his *food*, the juice of the Tattva-system the *areca* and *betel leaf*, and the rustling noise of the serpent ornaments the *song*; thus he enjoyed the eight kinds of pleasure.

Shanmukha was Shiva's son and *heir apparent*; Ganapati the *general* of his army; Virabhadra was appointed to *punish* the wicked, and to protect the good; Brahmá was ordained to *create* the worlds; the Sun was Shiva's *astrologer*, to determine and to announce the various times; and *Kubéra*, the god of wealth, was his intimate *friend*; thus Shiva had all the power of Kings.

Náráyaṇa was his *prime minister*; the worlds his *provinces*; the silver-mountain, the gold-mountain, and the Mandara-mountain were his *castles*; excellent virtue was his *treasury*; the hosts were his *retinue*; the power of knowledge the *strength* of his *arms*; thus Shiva had the seven requisites of a King.

Nandi and Mákála are his *mace-bearers*; the millions of scriptures *his heralds*, proclaiming his titles; the goddesses the *dancing women*; Bhṛingí his *buffoon*; Jupiter, the priest of the gods, is his *family-priest*; his worshippers are his *relatives*; Vishvakarma is his *architect*; mercy his *wealth*; the Chitraguptas, *i.e.*, the registrars, who record the vices and virtues of mankind, are *his writers*; those possessed of excellent knowledge are his *means of defence*. Of these means of defence six are enumerated, as *mediation*, *war*, the *making ready of an army*, the *fixing a proper time for the actual warfare*, *stratagem*, and *recourse to protection*.

Indra is holding the white fly-brush; *Agni* is his cook; *Varuṇa* is holding the pure water-vessel; *Máruta* is the fanner; *Kubéra* is holding areca and betel-leaf in readiness; *Yama*, the sun of the Sun, judges the sins and virtues of men; *Nairutya* is holding his shoes.

The *years*, the six *seasons*,* the *twelve months*, the *twenty-seven stars*,† the *fifteen lunar-days* (*i.e.*, 15 lunar days from the new moon to the full moon, and from this to the new moon again fifteen days), these give prosperity to the different animals by making the plants and fruits grow;—the moon, the clouds, and the rivers in the sky (like the waters above the firmament, Gen. i. 7) preserved those fruits as the Preservers of the worlds—all these were the *revenue officers* of Shiva. The *elephants* of the eight points of the compass, the *horses* of Indra, the *warriors of the Gods* mounted on *chariots*, and the *foot soldiers* of the gods—these are his *fourfold army*.

The mountain Méru is his bow; Páshupata his arrow; Vrashabha his vehicle; the trident his weapon; and the tiger-skin his raiment. The seas of ghee, curds, milk, and sugar-cane-juice, and the salt-water-sea are his store-houses; those seven islands the plain for airing his horses; the sweet-water-sea is his lake of pleasure; the mountain of gems is his treasury; the cows of paradise are his cattle.‡

The eight kinds of pride—as pride of food, pride of wealth, pride of youth, pride of women, pride of learning, pride of rank and family, pride of person, pride of station;—the seven kinds of passions, as paying too much attention to the body, theft and adultery, avarice, the love of power, the desiring everything, love of show, and the desire to serve everybody;—the six enemies, as lust, anger, avarice, love, pride, and hatred;—the five organs of the senses, as eye, ear, nose, tongue, and skin;—these are the wicked in Shiva's empire.

The troublesome enemy of the world, Manmatha, makes them his assistants, but meditation on the essence of Shiva vanquishes this adversary. Thus Shiva, the universal monarch, governs the whole world.

* Viz. 1. The *hot season*, during the months of May and June.

2. The *rainy season*, in July and August.

3. *Autumn*, in September and October.

4. The *cold season*, in the months of November and December.

5. Again the *cold season*, in January and February.

6. The *season of Spring*, in March and April.

† Constellations or lunar mansions, because they are in the moon's path, of which the Hindoos reckon twenty-seven.

‡ This passage is an exaggeration of that simple and sublime passage of Scripture: "Heaven is my throne and earth is my footstool!"

tangle his beard from its grasp. Because the tears of Brahmá had flowed down on the child, he called it "*Jalandhara*," *i.e.*, the bearer of water. Brahmá then gave it his blessing, saying: "This child can only be killed by him who is its father; neither the gods, nor the giants, nor men can destroy him;" and appointed Shukra to anoint him to be king of the giants.

When he was grown up, and had taken the reins of the government into his hands, one day he assembled all the princes of the giants with their red mustachios, their black faces, their red eyes, their long arms, and their jewel-diadems. They appeared like monsters, beating the army of Yama, plucking out the fangs of Bhairava, breaking the neck of Death, playing with the mountains as with little balls, making the lightning of the deluge-clouds their ornaments. Among the assembled giants *Ráhu* and *Kétu* particularly attracted the attention of the giant-king, and he asked Shukra about them. As he heard their story he became so angry that he instantly resolved on a war with Indra, to split his belly and to give his bowels the devils to eat, because he had churned his father and taken away so many precious things. According to the advice of his priest, he sent first a messenger to Indra to ask from him the precious things in question. But they were refused. On the return of the messenger the war was resolved upon. The host of the giant-king, and the noise at its march, was so great, that the sea was dried up, the neck of the great serpent bowed down, and the back of the tortoise was bruised. The people fled before this army, and related this sad news in Amarávatí. Upon this Indra collected all his forces and left his city, in order to fight with *Jalandhara*, on a large plain near the city of Amarávatí. As he reviewed his grand army, consisting of the hosts of the regents of the points of the compass, and all the other deities inferior to him, he became so elated with pride that he said: "Will he not see my army? Who is able to fight?"

At first the giants were routed by the gods, and they became, as it were, food to the serpent, *i.e.*, the arrows of the enemy. But the giant-prince *Shumbha* rallied them under his banner. And lo! as a swarm of flies is dispersed by the storm, the gods were soon put to flight by the shower of arrows from the enemy. They were pursued to the gate of the city of *Amarávatí*. Though the gates were instantly shut, the giants commenced to take it by storm. Night interrupted them. During that night Indra took counsel with his friends in the

as many arms, with fearful tusks, with three thousand eyes. He bowed before Shiva, and said: "O Shambhu! I will tear into pieces the earth, pluck out the mountains, trample upon the Sun, fill up the seven seas, and break the mundane egg. What shall I do? Shall I bruise the bones of Brahma, kill Náráyaṇa, and destroy the inhabitants of Pátála? Command!" His father gave him the name of *Vírabhadra*, i.e. hero, and commanded him first to send a messenger to Daksha, who should ask him to honour Shiva, and to send a part of the sacrifice to him, and then in case he should refuse, he charged him to punish this refractory Daksha. From the anger of Virabhadra originated *Mahabhadrakáli*, a female power, and from her he obtained warriors like himself. His message of peace was scorned by the proud Daksha, and consequently actual warfare commenced. But as a fire assisted by a storm is irresistible, the gods, who had sided with Daksha, were soon put to flight. By the efforts of Náráyaṇa they rallied again in immense numbers, but only to suffer a severer defeat than before. And now they fled to Brahmá, who became very angry, as they blamed him as the cause of this calamity. "Is the elephant frightened when the dog barks? does the juice of fear overflow in us?" he asked, and led them again to the fight with Vírabhadra. But as tigers are not afraid of fat antelopes which surround them, the Shiva host, full of courage, fought with them and vanquished the whole army. Brahma himself was as bad a match to Virabhadra as a dried leaf to the fire, was taken prisoner, pinioned, and was with his companions, except those who had escaped by flight, committed to the charge of the demons. As a last hope to those who had survived, there was Náráyaṇa at the place of the sacrifice. He inspired them with courage, and dried up the ocean of sorrow, saying: "I shall cut asunder the bodies of the warriors and throw them into the fire." He joined the forces of Indra and Brahmá, and went to fight with Vírabhadra.

There were no good omens for Vishnu; serpents, hares, and ravens crossed his way. After a long and severe struggle with Vírabhadra, in which even his discus had been broken by his adversary, he despaired of victory, and tried to escape in the form of an antelope. But Vírabhadra became aware of his disguise and shot an arrow at it. It fell down dead. Whereupon he raised Vishnu from death, and was praised by the vanquished god as the saviour of all creatures. In the meantime some messengers who had survived to tell the tale, came to Daksha and told him that Náráyaṇa, who had taken upon himself to

protect them, had been defeated by their enemy and become one of his admirers. "Whosoever dies, what does it matter? As long as the power of creating again is in us, what difficulty is there to vanquish Vírabhadra?" Daksha said, and called many millions of giants, who were his grandchildren, to help him in this war. These giants had first to fight with the evil spirits, who haunted the place of sacrifice. By magic power they became lightning, rain, mountains, hailstones, sows, tigers and bears, venomous serpents, fire and darkness, storm, sunshine—seized in these various forms their opponents, and devoured them. But these evil spirits issued forth again from their nostrils, eyes, and ears, mounted their heads, gnawed with their teeth the noses of the giants, pulled their ears, and thus vexed them. While in this way the war between the evil spirits and the giants was carried on, Vírabhadra routed Daksha's army by a shower of arrows so entirely, that some drowned themselves in despair; some, to show their willingness to surrender, ate grass, some climbed up high trees, and some threw away their weapons and fled. Vírabhadra proceeded to the place of the sacrifice of Daksha, punished the warriors and the wives of the gods, who had kept watch there, by mutilating them. The evil spirits were delighted with tearing the cloths from the bodies of the Bráhmans, and with cutting off the tuft of hair on the crown of their heads, binding it to the beards of others, and dragging them along by it. To punish Daksha's pride, Vírabhadra cut off his head and threw it into the sacrificial fire. But as his ladies entreated him not to make them widows, he cut off the head of the ram, which had been set apart for the sacrifice, and put it on the headless trunk of Daksha, whereupon he became again alive and humbly prostrated himself now before Vírabhadra. This hero having thus finished his work, returned with the vanquished enemies to Kailása, where all united in praising Shiva, who set free all the prisoners of war; warned Bráhma, Náráyana, and the other gods, no more to do things which would displease him, and, above all, he made them who had been killed in the war again alive.

CHAPTER XXXIII.

Vírabhadra killing Narasinha.

The gods had now rest for some time. But it did not last long. A certain giant, called *Hiranyakashipu*, obtained from Bráhmá the

power of being invulnerable, and gave them much trouble. Under such circumstances, being unable to check the giant, the gods intreated Shiva to help them. In answer to their prayer he ordered Vishnu to destroy the giant. Vishnu went to the house of the giant, and issued from one of its pillars in the form of half a man and half a lion. He seized *Hiranyakashipu* and killed him on the threshold of the house. Thus the world got rid of this great trouble. But Narasinha, the man-lion, proud of his exploit, commenced to annoy the world more than the giant. "We are like one," said the gods then to Shiva, "who, having taken a medicine against an old disease, becomes subject to another sickness; like a woman who after leaving her first husband gets a more quarrelsome one. We have sought your protection against the destruction of the giant, and lo! you have sent a man-lion, who devours us!" Shiva could not but listen to their complaints, and commanded Vírabhadra to go and first to teach Narasinha reason, but in case of refusal to destroy him. Accordingly he went and spoke with Narasinha. "Is it right that thou, who art appointed to preserve the world, shouldst thus destroy it? The proverb: If you put the wolf in charge of the house, it will eat up the inmates of it, has been fulfilled in thy case. Cease to kill the gods and be obedient to Shiva!" "Begone! who are you?" was the reply of the man-lion, whose heart was not softened by the nectar of Vírabhadra's kind words. Therefore the latter took the form of the Sharabha-bird, with feathers like the gold-mountain, with two mouths and eight legs, at whose motion the mountains reeled and the ocean overflowed. It pounced upon the man-lion, and after killing it, brought its head and skin to Shiva, who made it his Sinhásana, *i.e.* lion-seat.

CHAPTER XXXIV.

The birth of Párvati and her journey to Hampi.

Párvati was born from the wife of the mountain-king, *Mená*, as a beautiful daughter. She passed the days of her youth in the house of her parents. One day Nárada descended in a cloud from heaven and paid a visit to the King. It struck him that Narada should prostrate himself before Párvati as he did. But his surprise was soon dispelled when he learnt from Nárada that his daughter was in fact the wife of Shiva, who had condescended to become incarnate in his wife. According to the advice of the Muni, to send his daughter as

soon as possible to *Hémakuta*, *Hampi*, where Shiva was meditating upon himself, Himálaya accompanied her to that famous place, on the banks of the Tungabhadra. Her father advised her to live the life of an ascetic, as her former husband, Shiva, did, and thus to please him, and left again for his mountains. The place was a second paradise. No storm disturbed its tranquillity; the rays of the sun and the moon did not burn, the clouds did not rain unusually; there were not the changes of seasons; mice, cats, snakes, hares, wolves, elephants, lions, tigers, and the various kinds of birds forgot their enmity, and lived together in peace. Whilst here was complete happiness, there arose great troubles in another quarter of the universe. The giant *Tárakásura* had obtained from Brahmá the gift of being invulnerable for his great penances. A son of Shiva only, who should be seven days old, could kill him. Therefore the gods whose cities and wealth he had taken, even Vishnu, were unable to resist his power. Brahmá, whose assistance the gods had desired, took counsel with Náráyana how Shiva could be prevailed upon to give up his ascetic life and to be married to Párvatí. Manmatha was selected for this work, and appointed to unite Shiva with Párvati. At this news Manmatha felt as if a sword had been thrust into his ear, and said: "If I rouse the anger of Shiva I shall be burnt by his fire-eye." "To give his life for the host of the gods is a good work," they said, and thus persuaded him not to shrink from the work.

CHAPTER XXXV.

Manmatha burnt by Shiva.

Manmatha took leave of his father Náráyana, and called *Mandumáruta* (gentle breeze) and ordered him to tell *Vasanta* (the season of spring) to come with the army to him, as he intended to fight with Shiva in Hemakuta. Manmatha made a mark on his forehead with the pollen of flowers, put round his neck a string of jasmin-flowers, put on a garment made of the fibres of the lotus, took his bow made of sugar-cane in his hand, made the black bees his bowstring and the flower-buds his arrows, mounted with his wife *Ratidévi* the flower-chariot, and made the lotus-flowers his umbrella and the plaintain trees his fly-brushes. On his right and his left was marching the fourfold army, commanded by Vasanta, the general, and accompanied by the Moon, the minister, of Manmatha. There shone first the *mango-trees*,

representing *the elephants*, the first division among the four of a complete army. The cuckoos singing on the top of them were the voice; the red sprouts the mark made with red colour on their foreheads; the blossoms the tusks; the tender twigs, waving in the wind, the trunks; the long branches the flags. Then shone the *parrots*, the *horses* in this strange army. The black rings on their necks were the bridles; the wings the saddles; their cry the neigh. Then came *Chakravâkabirds*, the *chariots*; the two bodies of one pair were the two wheels; their two minds united into one were the axletree; the sound of their kissing each other the rattling noise of the chariots, and their feathers fluttering in the wind the flags. At last shone the women, the foot-soldiers in Manmatha's army. Their eye-brows were the bows; their charming eyes the arrows; their tall arms the cudgels; their sharp nails the swords; the spots on their foreheads, made with musk, the shields; and the white places where the hair on the top of the head is parted, the spears.

Mandamáruta showed his head and put this army in motion. The cuckoos went in front of it, and sang, saying, "Get out of the way, O you saints, Manmatha is coming, whose power is irresistible!" They were the bugles of Manmatha. No wonder that even the great ascetics and priests were bewildered at the approach of this hero. But not so Shiva. As the conqueror of the whole world entered Pampakshétra, the abode of Shiva, bad omens foreboded his ill success in this holy place. The royal elephant stumbled and fell down; jackals came across the way and cried; a hare also crossed their road without being caught; tears came into the eyes of the horses and elephants, and the horses tied to Manmatha's chariot broke loose, shook off their yoke, and ran away. The commander-in-chief of the army advised Manmathat to return on account of these bad omens. But he refused to listen to such advice, as he had pledged himself to conquer Shiva. Nevertheless he had some misgivings in his heart about his enterprise. But Párvatí joined him now and encouraged him to follow her, as she went to worship Shiva. Having taken his stand behind her, Manmatha shot five arrows at Shiva, namely, the arrow of intoxication, the arrow of love, the arrow of fascination, and the arrow of charms. Enraged at this attack, Shiva emitted fire from his eye on the forehead, and burnt Manmatha to ashes. *Ratidévi* made great lamentations at the death of her husband: "After this tank of beauty has been broken through, after this pearl has been burnt, I am lost. O my lord, where

hast thou left thy arrows and thy parrot-horses? Where hast thou gone? How can I live without thee?" Even the wild beasts and the birds, seeing the excessive grief of Ratidévi, shed tears and would not touch food; the trees withered, the lotus-flowers were closed, and the black bees became silent. The afflicted widow implored the mercy of Párvatí, who had encouraged her husband to proceed in this dangerous work. The mother of the world promised to do what she could to give her Manmatha back, and meditated how she could please Shiva.

CHAPTERS XXXVI. AND XXXVII.

Shiva marrying Párvatí.

To propitiate Shiva, Párvatí performed very severe penances, water and air being the only food she took. To try her, Shiva came to her in the disguise of a wandering ascetic, and said: "Why have you, being a young woman in the prime of life, chosen this way? Is it right to worship Shiva, who has such a fearful form?" At these words Párvati became very angry, and told the tempter to be gone. Shiva was now satisfied in his mind about his former wife, and took off his disguise. As soon as Párvatí saw him, she asked him to marry her, and to restore Manmatha to life. He could not but comply with her requests, and created Manmatha again as *Manasija, i.e.*, who dwells in the hearts of all. Ratidévi could not find how to praise sufficiently her protectress, who had thus saved her from the disgrace of widowhood. Párvati returned to the place where her parents were, and related the events that had taken place in *Hampi*. The King of the mountains and his consort, Mene, were highly delighted with the glorious prospects before them. Shiva, on his return to Kailasa, called the seven Rishis and sent them to Himálaya, to ask his daughter in marriage for himself. "How can I refuse," answered he to them, "I give her, I give her," and thus Párvatí became the bride of Shiva. Himálaya got a splendid hall made by Vishvakarma, the architect of the gods and son of Brahmá, in which the marriage was to take place. On hearing from the Rishis that Himálaya had consented to the marriage proposal, Shiva set out, accompanied by all the gods, and a great many people from different worlds, who wished to see the grand solemnity; he was received with great honours by the king. The bride, decked out in her marriage-garments, was the object of admiration and

astonishment. There was nothing wanting to make her the most accomplished beauty in the universe. The bridegroom and bride were borne in a palanquin to an altar, and seated upon it. In honour of Párvati a festive song was sung by the divine women. Then came Jupiter, the priest of the gods, and announced that the proper time for the celebration of the marriage had arrived. Shiva and Párvatí sat on the grains of rice scattered on a piece of cloth, whilst Jupiter sang the eight verses appointed for such occasions, and Himálaya gave away his daughter with the hand into which his wife had poured water. After the performance of all the proper ceremonies of marriage Shiva returned with his lady to Kailása.

CHAPTER XXXVIII.

The birth of Shanmukha.

Alas! the gdos, after the marriage of Shiva, were soon reminded of their miserable state from which they had been relieved during those happy days. The Giant *Táraküsura* troubled them more than ever. Besides this they feared they should be destroyed by a son of Shiva born from Párvati. They performed therefore many penances, and as Shiva asked them what they wished him to give them, they said: "Have no son born to thee from Párvatí, for he would surely kill us!" Great was the anger of Párvati at his compliance with this request. Many years were required to restore her to tranquillity. Whilst Shiva was thus occupied, he could not pay attention to the relief of the gods, who were troubled more than ever by the giant. With much difficulty one of them, *Agni*, was persuaded to rouse Shiva to help them. In the form of a pigeon he went to Kailása and peeped through one of the windows of the palace. Shiva saw him, took him on his hand and emitted his *semen virile* into the mouth of the pigeon. Consequently Agni became pregnant, and with him all the gods who had promised to share all the afflictions he should be visited with in this enterprise. Strange to say, the gods lost their beards and got a pale appearance. And in this shameful state they were a thousand divine years without the slightest prospect of being relieved. Shiva, being asked by Agni to make an end to this miserable condition, advised him to put that *semen virile* into a certain river. As soon as this was done, all the gods returned to their former state. But now six women, who used

to go to that river, became pregnant by it, and threw their new-born infants into the river in consternation at the strange event. Shiva accompanied Párvatí to that river, saw the weeping infants, and embraced them. Instantly the six bodies were united into one, and only the six heads remained. Thus *Shanmukha, i. e.* he who has six heads, originated. He was a very powerful boy. He plucked out mountains and played with them as with balls; he went to seize the sun and moon like light-worms, and made the lightnings his ornaments. According to the prayer of the gods, Shiva appointed his son, Shanmukha, to destroy the troublesome giant. He became commander-in-chief of the united armies of the gods, and, mounted on a peacock, he set out for the field of battle. Tárakásura was informed of the movements of the hostile army, and immediately made himself ready for a battle. The fight was like a tremendous thunder-storm: the shields were the clouds, the glittering swords the lightning, the shower of arrows the rain, and the war-whoop the thunder.

CHAPTER XXXIX.

The Fight with the Giants.

The gods, as usual, were all beaten. Their lamentations that there was none to save them called forth the resolution in Náráyaṇa to take up the fight. When Vishnu shot the snake arrow, Vajranábha, one of the generals of Tárakásura, destroyed it by the vulture-arrow, the fire-arrow of Náráyaṇa was quenched by the water-arrow of the giant, and the mountain-arrow of the latter was broken by the diamond-arrow of the former. At last Náráyaṇa killed *Varanbha* by the *Vaishnava-arrow, i. e.* the weapon belonging to Vishnu. But now *Mahnábha*, another general in the army of Tárakásura, came to revenge the death of his brother in arms. All the gods, even Náráyaṇa himself, after a short but ineffectual resistance, fled in confusion to *Shanmukha*. The victorious march of Mahánábha was soon terminated by an arrow from Shanmukha, which killed him, and the army under the command of this giant was completely destroyed. Full of anger at this defeat, Tárakásura came now himself to decide the struggle. Frightened with his terrible appearance, the gods took to their heels. But Shanmukha rallied them again round himself, and Tárakásura also seeing this valiant son of Shiva, had misgivings respecting his success, and he tried therefore to settle the affair by a compromise.

CHAPTER XL.

Tárakásura vanquished.

"Thou art still a boy," said the giant-king to Shanmukha, "do not attempt to fight with me, which would only result in your entire destruction?" "Is the tender Sun, *i. e.* the sun just risen, afraid of darkness?" replied Shanmukha, "or does the young lion shrink from a struggle with the elephant?" The dispute could not be settled amicably, and therefore the fight between these two heroes commenced. It was carried on for a considerable time, each one of the two parties using magic arms, as the mountain-fire and water-arrows, &c. It was clear that Shanmukha was superior in strength to the giant. "After this son of Shiva has passed the age of seven days," reflected Tárakásura (remembering that only a son of Shiva seven days old could vanquish him, according to the gift he had obtained from Brahma), "I shall kill the gods again. In the meantime I will conceal myself," and went to seek a hiding-place in the depths of the mountain *Kraunchа*. Shanmukha dispersed the hosts of the giant, and, not finding the author of this slaughter, went with his army in search of him. But he was nowhere found on the battle-field. Náráyaṇa having learnt his hiding-place, made it known to Shanmukha. Immediately he shot an arrow at that mountain, which, rending it asunder, penetrated into its depths and killed the monster. Great joy filled the hearts of the gods, who were now delivered from so long and great troubles. The giants who were still alive fled and hid themselves in the caves of the mountains, and in the deserts, no more daring to come forth to disturb the peace of the world. On his return to Kailása Shanmukha was received with great honour by his father.

CHAPTERS XLI—XLIV.

The story of Tripura, i.e. the three cities.

The three sons of *Tárakásura*, *Tárakáksha*, *Kamaláksha*, and *Vidyunmati*, lived, after the death of their father, a long time in the

caves of the mountains. This state of humiliation called forth very painful feelings, and in order to get some relief they performed penances to please Brahmá. By the fire of their devotion the whole world was in danger of being burnt. Brahmá was in a great dilemma: on the one hand, he could no longer defer giving the three giants what they prayed for, else his creation would have been consumed by their intense devotion; on the other hand, he knew that to give them again power was to give serpents wings, as they would exercise their power only in troubling and killing gods and men. "But what can I do?" he said, "I must go," and made his appearance before the giants, to reward their devotion. "Grant us permission," they said to him, "to build in the air three cities, one of gold, the other of silver, and the third of iron. These three cities, being joined together by one nail shall whirl about for a thousand divine years so quickly that the nail cannot be discerned. After the lapse of that time the whirling shall be stopped for a few moments, and the nail become accordingly discernible. If any one among the immortals or mortals shoots an arrow at the nail and destroys it, at that time then the cities shall be ruined. But if not, let them turn for ever in the sky as impregnable strongholds, and the whole animated creation, from the gods down to the demons and devils, shall be under our sway." With a heavy heart he granted them their prayer and returned to his abode. Soon afterwards three castles appeared in the air, and the three giants established there their power. From them they made sallies, to conquer the dominions of the gods.

Ere long Indra, the chief of the gods, with all his inferiors, became fugitives before the superior power of the giants, who took all their possessions. Concealed in the caves of the Himálaya, they vented their anger in abusing Brahmá as the author of this calamity. But this afforded them little relief. They went to Brahmá, to ask his advice. Though he was the cause of their troubles, he was unable to remove them. He accompanied them to Shiva. "You are," said he to Brahmá, "the mischief-maker!" "Anoint me now to be the Lord of the cattle, *i.e.* you, because you are all like cattle, stupid and silly." The gods of course assented immediately to this proposal, and got a splendid chariot made for their Lord by Vishvakarma. The earth was the chariot, the stars the poles, the seas the axletree, the Vindhya mountains the planks, the Sun and Moon the wheels, the four Védas the horses, the six Védángas the joints, the great serpent the rope, the mountain Meru was his bow, Náráyana his arrow, and Brahmá his charioteer. The

Lord of the cattle mounted this wonderful chariot, and marched with his army before Tripura, that stronghold of the giants. According to the orders of Shiva, Dévéndra made first an attempt to take Tripura by storm; but he was repulsed with great losses, the enemies pouring down from the walls of their castles boiling oil and hot sand upon the gods, and he suffered a great defeat. To help them, *Skanmukha*, one of the generals in Shiva's army, took up the fight, and killed *Vidyunmáli*, one of the leaders of the giants. *Kamaláksha*, the brother of him, determined now to take revenge, vanquished all the gods, and would have killed them if *Virabhadra*, who had also come with his father, had not stopped his victorious progress and beaten him. Soon afterwards issued from the army of the giants a monster, called *Shinsumára*, at whose sight only the gods fled in all directions. His head touched the clouds, and he took the gods on the palm of his hand and devoured them. To him Nandéshvara only, the bull of Shiva, was superior; when he wagged his tail, the stars and the Sun and Moon were moved; the ropes with which the giants tried to bind him were torn by him; and at last he suffered himself to be devoured by *Shinsumára*, but immediately afterwards he rent asunder the body of this monster, and thus killed him. Great was the consternation in Tripura at this sad news. "Has victory forsaken me?" exclaimed *Tárakáksha*, the eldest son of Tárakásura, and king of the giants, "has the ocean of my happiness been dried up?" and marched with an immense army against the gods to fight the last fight. The latter of course were unable to resist such a superior power. Even Shiva himself was afraid of encountering them before he had made ineffectual the mystery of their strength. As Indra implored his help against these monsters, he ordered Brahmá and Náráyaṇa to empty the well of nectar that was in Tripura, and to seduce their wives and thus to destroy their chastity. These two gods took accordingly the form of cattle, entered into Tripura, and emptied that famous well, drinking all the nectar in it. Thereupon Náráyaṇa, in the form of a *Bauddha*, taught them not to worship Shiva, and corrupted the morals of the women there. Thus the giants lost their power, and now it was easy for Shiva to conquer them. He saw the nail by which the three cities were joined together, shot his Páshupata-arrow, *i.e.* the arrow belonging to him as Pashupati, and destroyed the stronghold of the giants. Now the gods were, after a long time of troubles and misery, delivered, and praised Shiva as their deliverer.

CHAPTER XLV.

Shiva in the grove of Chaitraratha.

Pushpadatta, the flower-gatherer of Shiva, had once, among the flowers he had brought, no flower from the Kalpa-tree. At this Párvatí was astonished. The flower-gatherer explained this omission, saying: "Shachidéví, the wife of Indra, has taken them all." To avoid such unpleasant collisions for the future, Shiva created a grove of Kalpa-trees on the mountain of *Mandara*, and invited his lady to take a pleasure-walk in it. It was the season of spring, when Shiva was called, as it were, by the song of the black bees. Spring had called the black bees to their meal, taken off the locks (?) from the mouths of the cuckoos, scared away the sorrows of the hungry parrots, and made dance the feet of the peacock. All looked green, and it was as if Vasanta had pitched a tent for the approaching Manmatha. Shiva entered the grove with Párvatí and her companions, and was exceedingly pleased with it. It was called "Chaitraratha," the garden of *Kubéra*. Seeing it one might have asked: "Is this the season of spring? or is it the rainy season?" As the blackness of the black bees appeared like black clouds, their song was the thunder; the looks of the women walking in the garden were the flashes of lightning; the jasmin flowers falling down from the wind, the raindrops, and the flowers of Pentapetes Phœnicea, and the fire-flies. In this splendid grove Shiva passed some time with Párvatí.

CHAPTERS XLVI. TO L.

Gangádharalila, i.e. the pastime of putting on Gangá.

The next day Shiva left his palace and took alone a walk in the grove he had created. A fine mango-tree, shining like the royal elephant of Manmatha, attracted his attention. After seating himself upon a stone bench under this tree, he heard on the top of it a female parrot lament that her husband had not come home last night: "Have cats eaten him up? or has he been entangled in the net of the fowler? Have his wings been broken by stones thrown at him? has he been captivated by a young beauty, and caught by the sweet voice of a new spouse? Why may he tarry so long? If my husband does not come, how shall I survive? Oh! Oh! this is my cruel fate." At the

least noise, she directed her looks to the way on which her husband was to come, and thus alternately she left her nest and then again returned to it. "O my husband; this thy fine form, thy blooming youth, thy cleverness, where are they again met with among parrots? I am unable to describe thy fine qualities. What is life to me, if thou art separated from me? Come! come! show thy face!" In the mean time her husband, who had tarried so long on account of worshipping Shiva, returned, and was at first spurned by his jealous wife, and not sooner did she admit him into her society again till he had explained to her the reason of his having come home so late. Párvatí was seeking her husband in that grove; after she had seen him under the mango-tree she approached him from behind and covered with her two hands his two eyes, the Sun and Moon, and lo! the universe was enwrapped in darkness, so that people did not see one another, and were obliged to stop where they just happened to be. The Gods meditated on Shiva in order to move him to help them. He opened the fire-eye on his forehead a little, and the darkness fled before the light, coming from his eye, and being collected into one mass took the form of a child. But now the worlds were in danger of being burnt. Scorched by the excessive heat, the gods cried to Shiva to save them. Párvatí saw that she had made a mistake in covering her husband's face, and removed her hands from it. Instantly tears of joy gushed from his eyes in such a mass that the worlds were now nearly deluged. Náráyaṇa, sitting on a leaf of the Indian fig-tree, floated on the waters and prayed to Shiva. Thereupon the Lord of the universe dipped the tuft of his hair into the waters, and lo! it soaked up the water, and the worlds were restored to their former state.

Here Siddharáma asks Channa Basava where Shiva had been during these three deluges, viz. the deluge of darkness, the deluge of fire, and the deluge of water? "The worlds, then," Channa Basava replies, "are like figs on the top of his hair; after they have ripened they fall down, and new ones grow on his hair again. Shiva is the fig-tree. During those deluges he was like the jewel-lamp in a dark house; like a lake, round the banks of which a fire is burning; like the sea-fire in the ocean:—during these deluges he sat, far removed from the reach of destruction, on the stone bench in his pleasure-grove."

The giant Kanakáksha prayed to Shiva, to give him a son, who would vanquish Brahmá, Náráyaṇa, and the other gods. Whereupon Shiva presented him with that child of darkness. The giant carried it home,

called his priest Shukra, and got it named by him "Andhakásura," *i. e.* the blind or dark giant. On his attaining mature age he was anointed to be Lord of the giant race, and now he commenced his career of a conqueror of the world. In one day he crossed the seven seas and took the seven islands, then he stormed the cities of the regents of the points of the compass, and in a short time the fourteen worlds lay conquered at his feet, and their creator, Brahmá, as well as their preserver, Vishnu, were obliged, like the inferior orders of beings, to flee, and to conceal themselves near Kailasa. Therefore the giant considered himself the Lord of the whole universe, to whom all, not even Shiva excepted, were subjected. Once, when he held a royal assembly, Narada appeared, and announced to him that Shiva, in compliance with the prayers of the gods, had resolved upon destroying him. At these, as he thought, insolent words, the anger of the giant was kindled, and immediately he ordered his army to be put in readiness. Though some tried to dissuade him from entering on such a dangerous course, as a war with the great God would be, he persisted in executing his designs, which were no other than the taking Kailasa itself. His army was commanded by 880 millions of generals, each of whom had 10,000 millions of warriors under him. A terrible army indeed! With this army he invaded the empire of Kailasa, in spite of the bad omen of a vulture sitting down on his diadem, in spite of the remonstrations of his priest Shukra not to do such mad things. Before he actually commenced the war, however, he sent a messenger to Shiva, asking him: "Will you deliver up to me our enemy Náráyana?" In case the great God should answer in the negative, the messenger was to announce to him that his master was at war with him. This messenger would have been killed—such was the anger of the inhabitants of Kailasa at this insolence—had not Shiva himself protected him, because he only said what he had been ordered to say. The army of the great God baffles all attempts at giving numbers. It was in fact innumerable. War was waged before Kailasa. The gods were defeated by the giants, and nearly perished through the magic power of the giant Shatamaja, by which he caused the gods to be enveloped in darkness, and surrounded with wild beasts. Shanmukha, on seeing the danger, reproached the timid gods, fought with the enemy and vanquished him. Night interrupted the fighting. Andhakásura held a council with his generals, one of whom advises him in future to fight only in the night. Accordingly the giants were

ordered to attack their enemies during the same night. While the giant-king sought Vírabhadra, to fight with him, he met with the great god himself on the battle-field. After some resistance he was thrust through with the trident by Shiva. Now his ignorance disappeared, he acknowledged his fault, and asked pardon from Shiva. The latter, according to the prayer of the former, danced on his heart and received him among his host.

The cause of Vishnu's ten incarnations, and the first and second of these incarnations, namely the *fish-incarnation* and the incarnation of the *man-lion*, have been described in the 21st and 33rd chapters of this work. It may not be uninteresting to give here a short account of the remaining eight.

1. The *turtle-incarnation*. The gods suffered much from the giants, and at last became their servants. For some time they resigned themselves to their fate. But at length, weary of this humiliating servitude, they asked Náráyaṇa his advice. In accordance with his instructions they churned the sea, the mountain Mandara being the churningsstick. After this strange churning-stick had sunk into the sea, Náráyaṇa became a *turtle*, dived into the sea, and prevented the mountain from sinking. (See 22nd chapter.)

2. The incarnation of Vishnu under the form of a *boar*, to save the gods from the cruel giants.

3. The incarnation of Vishnu under the former of a *dwarf*. The giant *Bali* had conquered the gods. Therefore Náráyaṇa, to save them, was born as *Vámaṇa*, *i.e.* a dwarf. He played the part of a hypocrite, and praised up Bali, in order to please him. He succeeded, and obtained from the giant-king a grant of land according to his wish, as large as to put his three feet on it. But to the great disappointment of Bali, one foot took as large a space as the earth, the second occupied the sky, and the third, having no place to rest upon, trampled down the king himself to Pátála, to make room for itself.

4. *Parashuráma, i.e. Rama with the axe*, is another incarnation of Náráyaṇa; he was born to the Muni *Jamadagni* and his wife Réniká as a son to restore to them *the cow of paradise*, which Kártikaviryárjuna had taken from them. Parashuráma killed the latter in a war, and gave the miraculous cow to his father. The sons of the king who

was killed by Parashuráma, waged war with his father and destroyed him. To revenge the death of his father, Parashuráma beat them in 21 wars and killed them all. According to his father's command, he destroyed also his mother and his elder brothers, because they had committed heinous crimes.

5. The incarnation of *Rámachandra*. The son of Dasharatha, king of Oude, was born at the close of the second age, to destroy the demons, who infested the earth, and especially *Rávana*, the sovereign of Ceylon, who had stolen Ráma's wife "*Sítá*." (See 54th chapter.)

6. The incarnation of *Balaráma*, the son of *Róhini*, and elder brother of Krishna. He made a large plough his weapon, frightened and beat the giants with it.

7. The incarnation of *Bauddha*. Náráyaṇa tried to spoil a very chaste woman in Tripura, in the form of a *Bauddha*, and when he did not succeed he became a tree, the *ficus religiosa*. The woman in question not knowing this transfiguration, touched it, and her chastity was consequently gone. (*Vide* 44th chapter.) Therefore this tree is worshipped by the Vaishnava-sect, and is represented as being united in marriage with the neem tree, which signifies that woman. (*Vide* 52nd chapter.)

8. The incarnation of Vishnu as *Krishna*, who seems to have come for no other purpose but to commit heinous crimes, as adultery and theft.

9. The incarnation of *Kaliki* has not yet taken place. Vishnu will appear in the form of a horse, called *Kaliki*, and destroy the world. How this is to be done nobody knows. According to another account Náráyaṇa will appear mounted on this white horse.

CHAPTER LI.

Svétarája.

There lived once a mighty king, called "*Svéta*," who governed many countries and castles. One day he set out with great pomp to review his fourfold army. While passing through the city his looks fell on a beautiful lady, who stood on the top of her house, to see the army marching. Captivated with her beauty, on his returning from the review, he sent for her, and as her husband, a merchant, had gone far away, on account of his trade, he lived with her in fornication. While giving her Michelia champaca one flower fell to the ground.

"This is an offering to Shiva," remarked the king, and little did he think of the great efficacy of these words. After some time he died, and was carried to Yama by his angels. The Chitraguptas accused him of having led a very bad life, but there was the solitary merit of having dedicated one flower to Shiva. Accordingly he was condemned to live in hell, but before he entered into this state of punishment, he should be allowed, as a kind of recompense for that merit, to live one night with *Rumbhe*, a celestial courtezan. The servants of Yama carried him to this woman. She laughed at the levity of this king, who could in the very sight of the torments of hell desire the embraces of a woman, and proposed to him to turn a Lingait in order to escape the bad consequences of condemnation. To convince him of the efficacy of the Shaiva-rites to save sinners, she said: "Hear O king, I will relate to thee the stories of those who have gone to Kailasa in virtue of them :—

a. 'A certain sinner was dying in an old temple. A dog coming at this time into the temple, thought he was already dead, and put its foot on his forehead, to eat from the corpse; but on seeing him still alive it went away. After some time he died, and the messengers of Yama, who had come to carry him before their master, were obliged to leave him to the angels of Shiva, who took him to Kailasa, because his forehead had been besmeared with ashes in his last hour by the foot of that dog.

b. A fowler found in a forest the berries of Elæocarpus ganitrus, ate them, and made with the kernels of them a rosary, which he tied to the neck of his dog. While hunting his dog was killed by a wild hog. Yama's messengers came to carry it away, but the angels of Shiva rescued it from them, and took it to Kailasa on account of that rosary.

c. A certain farmer was carried to Kailasa because in his last moments he had said to his son "let us plough," which expression may also signify "Shiva-host."

d. A Brahmin lived with a woman of the lowest caste, and was therefore expelled from his village. In the forest, where they had put up, the woman died. He with her children went to a temple. One night the lamp ceased to burn. To see better how he might rob these children, he lighted it again, and thus he had done a good work, which at his death opened to him the gates of Kailasa.

e. A saint, called *Mrukandu*, pleased Shiva by doing penances, and obtained from him a son, who was to die at the age of twelve. His father instructed his son in all sciences. But alas, no sooner had he reached that fatal age than Yama came and claimed him. He was already dragging him along with a rope, which he had tied to his body. But Shiva, hearing the prayer of the father, stabbed the King of Hell, and gave that son an infinite age to live.' "

"Hear, O King," Rambhe added, all these men have seen the foot of Shiva by worshipping him. Now, without delay, pay adoration to the Supreme and thou shalt be liberated from the power of Yama." Convinced of the truth of these words, he was initiated by her into the Shiva religion, and worshipped the Linga. In the mean time the day dawned, and Yama's servants appeared, to take him to his final destination. But they were afraid to seize him, as they saw that he had become a Lingait, returned to their master, and informed him of it. Yama became very angry, as he heard of this conversion, and went himself with his servants to seize the king. While he employed force to carry him away, the latter prayed to Shiva to save him. Out of the Linga, which he had in his hand, came forth Shiva. A spark from his fire-eye fell upon Yama and burnt him. Thus that king of terrors was annihilated. But Brahmá interceded in his favour, saying: "O Supreme spirit, after Yama is dead, how can virtue be practised? how will man be afraid of death?" as he well knew that, this restraint being removed, men would pay no attention at all to the practice of good works. Shiva acknowledged the truth of this remark, and raised the King of Hell from the dead again, that he might farther exercise his office as the Judge of the dead—with this restriction, no more to molest any one who had the marks of a worshipper of Shiva on him. Shiva ascended with Svétaraja to Kailasa.

CHAPTER LII.

Gautama-Muni.

In the country of Dandakáranya, where this saint lived, was a famine, lasting twelve years. This holy man, in order to obtain a remedy against this calamity, did many penances to please Shiva. He would first try the faith of his worshipper before he heard his prayer. For this purpose he called Náráyana, and told him to go and to assert

before that Muni his superiority over Shiva. But he refused to utter such blasphemous words against his Supreme Lord. Therefore Shiva himself, in the disguise of a Vaishnava, went to the place of the Muni and commenced, saying: "How can Shiva, to whom thou prayest, give thee anything, he being a beggar, dwelling in cemeteries, and having the office of *destruction* assigned to him? Fool! Worship Nárâyaṇa, and thou shalt obtain whatever thou wishest." But the Muni's faith in Shiva was not shaken. He related to the seeming Vaishnava all the defeats Vishnu had suffered, and all the victories Shiva had gained, and thus refuted his assertions. Pleased with this firm faith of the Muni, Shiva asked him what he desired to obtain from him. "That," answered the Muni, "whatever I sow be grown immediately, and become ready grain." Shiva fulfilled his prayer and returned to Kailasa.

The drought in the said country lasted for twelve years; there was not a drop of rain; every morning the soil was a little moistened with a few drops of dew; during noon clusters of clouds frightened the air, but during night the sky became again clear. The trees withered, the tanks and wells became dry, and famine prevailed everywhere. Eighty-eight thousand Munis, on hearing of Gautama, repaired to his hermitage, and were saved from death by him, as he supplied them with grain and water. After rain and prosperity had returned, the Munis thought of returning to their country without asking permission from their benefactor to do so. One of them, *Shândilya*, however, reminded them how much they were obliged to Gautama for his kind protection, who had bestowed on them the greatest of gifts a man can give, *rice*, and exhorted them not to go without taking leave of him. In corroboration of his words he related to them the following stories:—

a. The king *Gunanidhi* (*i.e.* ocean of qualities) was one day hunting and killing many beasts. A lion escaped the hunters and passed the king. He mounted immediately a swift horse and pursued it. But by a curse which was upon the beast, that it should disappear as soon as it would come in sight of a man, it became invisible. The king dismounted and stopped awhile, and to his great astonishment his horse also vanished from him. Hunger and thirst came over him. A hunter, who happened to pass that place, took him to his hut, and put before him a simple meal, and laid him on his bed. He and his wife, having given their food to this august guest, were obliged

to fast that day, and laid themselves down in the door of their humble habitation. At midnight a tiger came and killed the hunter and his wife. The next morning the king was very much astonished when he saw what had gone on about him last night. He buried the mortal remains of the devoted hunter, and returned to his city. One day he asked his family-priest what was the greatest gift among the many gifts men can bestow on others? To this the priest replied, "The gift of rice." To prove this, I shall tell thee the following stories:—

a a. In the town of Gangavati, there lived a Brahmán, called *Anantabhatta*, who used to feed such Brahmáns as happened to come to his house, when he took his meals. One day, a *Chandala* (a man of the lowest caste) carried a load of firewood to this town, to sell it there. Wet from the rain, and shivering with cold, he sat down before the door of this Brahmán, and intreated him not to push him away. "Be not afraid," answered he, "I'll buy thy firewood," and gave him what he had asked for it. Then he said to the Chandála "Take this firewood again, make a fire with it and warm thyself." At last he gave the poor man also food.

Not very distant from this town was another town, called "*Jayanti*." There was a Brahmán, called "*Sarvagna*," in it, whose son was demoniac. All kinds of charms were used to drive out the demon, but in vain. Anantabhatta heard of it, and came to see him. Strange to say, the demon made a bow before this pious man, and when he asked him, who he was, he said: "In my former birth (or state) I and this man, in whom I dwell, were instructed by one man in the sciences. As I surpassed this my schoolfellow in learning, he became envious at me, and one day killed me, throwing stones at my head. Therefore I have resolved to enter as a demon the body of my former companion, to kill him, and thus to take revenge of him. But if you give me your merit of having fed a Chandala, I shall leave him." Sarvagna and his wife prostrated themselves before Anantabhatta, and implored him to save their son. Mercifully he gave his merit to the demon, who consequently was transformed into a celestial being, left his abode, and ascended to Swarga. The son of Sarvagna was thus delivered from his sickness."

"Why these tales?" said the king. "Give me an ocular proof of the truth of thy words." With a sad countenance the priest returned

to his house, having promised that he would give such a proof to-morrow. "Tell thy master," said Shiva to him in a dream, "that the male child, which will be born to thee after eight days will answer thy question." After the birth of this child the priest and the king asked it, and lo! it spoke as follows: "I am the hunter who gave thee food in the forest; on account of this merit I was born into this world as the son of a king from thee."

Notwithstanding these efforts of *Shándilya* to prevent his companions from evincing such unthankfulness by going without his permission, some of them were so wicked as to practise a trick upon Gautama. They made an artificial cow, and put it in the way where the Muni used to walk. He saw it, and, to examine the strange cow, he put his hand upon it. Instantly it fell down dead, as it seemed. Now the saints accused him of the heinous crime of the slaughter of a cow. He endeavoured to expiate his sin by severe penances, in consequence of which Shiva appeared, and revealed to him the tricks of his protegés. He obtained from Shiva the Gangá on his head, poured it, according to the advice of his bad and wicked disciples, upon the cow, and made it by this means alive. This Gangá was called "*Gautami*," because Gautama had brought it, or "*Gódáveré*," because it had touched a cow. Shiva called Náráyana, and ordered him to become incarnate on earth as Buddha, and to establish the Jain, Chárváka, and Buddha sects, as men were too bad to enjoy the benefits of the excellent Shiva religion. Accordingly Náráyana, in his incarnation as Buddha, caused the origin and spread of those heretical sects. Some of the great Munis were much grieved at this general decay of pure religion, and prevailed upon Shiva by their penances, that he sent Vrushabha on earth, to teach the true way.

CHAPTERS LIII. AND LIV.

The Moon and Sun generations, as examples of perdition caused by the desire after possessions and women.

Dharmaraya, *Bhima*, *Arjuna*, *Nakula*, and *Sahadeva*, these five brothers of the generation of the Moon, governed the earth with justice. But by gambling with the Kauravas, their relatives, they lost their empire, and were obliged to make it over to them. They lived then in the forests like beggars. One day Vedavyása, the famous compiler of the Veds, paid them a visit in their lonely place, and told them,

that, in order to vanquish their enemies and to regain their empire, they ought to obtain the all-powerful arrow of Shiva, called Pashupata-arrow; that they ought not to doubt of Shiva's willingness to help them, if they pleased him, and prayed to him as his worshippers; and that he would appear to Arjuna, and graciously listen to his prayers. Accordingly Arjuna went to the Kila-mountain, and, having put upon his body all the signs of a Lingait, he stood upon the great toes of his feet, stretched out his arms and commenced his penances. The flame of his penances burnt the trees and scorched the beasts. Nárada saw the flight of the holy Munis in the forest, descended from the sky and went to them. "O Nárada," they exclaimed, "save us from this calamity." Without delay he ascended to Kailasa, informed Shiva of it, and interceded for them. "Arjuna is my worshipper," answered he smilingly, "I shall give him what he desires. Tell the Munis not to be afraid." Then Nandisha caused it to be proclaimed by beat of drums, that all the inhabitants of Heaven should make themselves ready to set out on a hunting expedition with their supreme Lord. All the gods and the redeemed took the disguise of hunters. Shiva was the chief of this hunting party. The four Vedas were his dogs, the Puráṇas his cudgels, the other Shástras his sling, devotion his sword and net. In the cave of that mountain lived the giant *Mukadanava*. By the noise of the hunters he was roused, and came out from the cave in the form of a gigantic boar. At the sight of this monster the gods were bewildered, and fled to Shiva for refuge. He shot an arrow at it. Deeply wounded, it fell down before Arjuna, who did penances. Lest it should disturb him in his holy performances he shot it dead. One of the hunters would have carried it away, claiming it as his, but Arjuna did not allow him to do so, but told him to call his chief, with whom he would take up the quarrel, if he did not give up his pretended claims. Shiva heard this, came up to this place, and claimed the gigantic boar as his property. In this way a quarrel arose between the seeming hunter and Arjuna. The latter endeavoured to punish the arrogant hunter, by shooting a multitude of arrows at him, but none of them hit him. Therefore he struck with his fist upon Shiva's chest, saying: "This is the diamond for thy mountain-like pride." But the hunter trampled upon him. Seeing his pain, Shiva was grieved that his worshipper should suffer thus from him, and healed him again. Now Arjuna thought that sins, committed by him in his former birth, might have been the cause of this shameful defeat, which he

had suffered from the hunter, and to make amends for past sins he formed a linga of sand and worshipped it. To his great astonishment he saw the flowers with which he had decorated that linga on the head of the strange hunter. Thereby he perceived that the hunter was God himself. He fell at his feet and implored mercy and forgiveness for his ignorance. Shiva and with him all his companions took off their disguises, and put on their real forms. According to the command of Shiva, to ask what he wished, Arjuna asked the Pashupata-arrow and obtained it.

This is the 25th pastime of Shiva. In answer to Siddharáma's question, whose son Arjuna was, and what he had done with that famous arrow? Channa-Basava proceeded to give further information about him: —

1. The genealogy of *Arjuna* (of the Moon generation):—

Brahmá.

Nine sons of his body, the nine *Brahmás*, one of these was

Atrimuni, from him the

Moon, a son, whose descendants are called the generation of the Moon.

Mercury, (a son).

Pururava, *Ayskumara*, *Nahusha*, *Yayati*, } sons.

Yadu, ——— *Puru*, two sons.

The family of the *Yadavas*. | Here the generation of the Moon is split into these two branches. | *Pauravas*.

Janaméjaya (the son of Puru).
Prajinha.
Sanyati.
Hampati.
Sarvabhauma.
Jayasena.
Darindra.
Mahabuma.
Yutanika.
Krú-dha.
Devátí.

Ruchika.
Ruksha.
Ruksha.
Matinara.
Trushna.
Ila.
Dushya.
Bharata.
Humanyu.
Suhótra
Hasti.
Vikchana.
Jamiha.
Suvarana.
Kuru.
Parakshitaraja.
Bhímasena.
Pradípa.
Shanta.

To this king *Shánta* was *Prabhása*, one of the eight Vasus, born as a son, because he had been cursed by the Muni Vashishta to be born upon earth among men. Shanta named this his son *Bhishma*. Having obtained the power of the remaining Vasus, he vanquished his enemies, and lived in great happiness. The goddess *Adrike* was cursed by Brahmá, and consequently transformed into a huge fish in the Ganga. There it became pregnant by the Vasu *Parichari*. A fisher caught that fish in his net, and when he opened its belly he found two children in it, a girl and a boy. He gave the former to the Vasu, adopted the latter as his son, and called him *Matsyaarupa*. That girl called *Matsyagandhini*, was married to the Muni *Parashara*, and bare the great Muni *Vedavyása*. The king Shánta fell in love with *Matsyagandhini*, and married her by the assistance of his son Bhishma. From this marriage were born two sons, *Chitrangada* and *Vichitravirya*. These two kings perished by their enemies. Vedavyása married then the widow of one of them, and begot *Dhrutaráshtra*, *Pándu*, and *Vidura*. *Dhrutaráshtra* had a hundred sons, the firstborn of whom was called *Kauravu*. *Pándu* had five sons, *Dharmaraya*, *Bhima*, *Arjuna*, *Nakula*, and *Sahadeva*. These are called "*Pándavas*," from their father, *Pándu*.

2. The history of Arjuna.

Pándu, when hunting one day in the forest, shot his arrow at a Muni, who lived there with his wife in the form of an antelope, and was therefore cursed by this saint, to perish that instant he should touch his wife again. As he lived again with her afterwards, he died. His sons, the Pandavas, quarrelled with their relatives, the Kauravas. The latter assigned them the town of *Varanavata* as their property, and built there a palace of lac for them. In the night, lest they should become aware of the strange material of which it was built, the Pándavas were sent there. Scarcely had they entered it when the Kauravas set fire to it. Its inmates fled to the forest, killed some giants, and became at last the husbands of *Draupadi*, the daughter of the king *Drupada*. Now they were again powerful, despised the Kauravas, came and took the city of *Indraprastama* from them. But by gambling with them they lost their possessions again, and fled before the Kauravas to the forests. *Arjuna*, obtained there, by severe penances, the *Páshupata*-arrow. After they had lived eleven years in the wilderness, killed some troublesome giants in Pátála, and returned to the earth, they became servants at the court of the king. *Matsya-Kichákа*, the brother-in-law of this king, saw Draupadi, their wife, and fell in love with her. Bhima, one of the Pándavas, put on such a disguise that he appeared like Draupadi, met and killed him. At length they waged again war with the Kauravas, and *Arjuna*, whose charioteer was Krishna, and whose weapon, the powerful Páshupata-arrow, completely vanquished the army of the Kauravas.

"These have perished by their desire after possessions and women," said Siddharama, "but now give me an account of those who have perished by their desire after women."

1. The *genealogy* of *Ramachandra*, of the generation of the Sun.

Adibrahma, the *Creator*.
Marichi (a son of his body).
Kashyapa.
Vivatsu.
Vaivasvata-Manu.
Ikshvaku.
Vikukshi and *Nimi*.
Puranjasuta.
Nenassu.

Pruthu.
Kuvalayashva.
Youvanashva.
Mandhâta.
Ambarisha et Purukutsa.
Satyavrata.
Trishanku.
Harishchandra.
Lohitashva.
Sagara.
Samanjasa.
Anshumana.
Dilipa.
Bhagiratha.
Ithulabahu.
Raghu.
Aja.
Dasharatha.
Dasharatha.
Ramachandra.

2. A short account of Ramachandra's life.

He killed the younger sister of Rávana, who had become troublesome to the inhabitants of the earth, and was married to *Site* on account of his prowess, stopped Parashuráma in his triumphant career, and took his bow from him; to lead an ascetic life he went with his wife and his younger brother *Lakshmana* to a forest, where he cut off the nose of a troublesome giantess; and killed several other giants. There *Rávana*, the giant-sovereign of Ceylon, appeared as a beggar while Ráma was absent hunting, and enticed away *Site*, which gave rise to the war detailed in the *Rámáyana*. Site was daughter of *Janakraja*, who had promised to give her to any person who could break a certain bow, which was done by Rámachandra. When in the forest, he drew a circle round Site, and forbad her to go beyond it, and left Lakshmana to take care of her. But Lakshmana, hearing some noise, which alarmed him for his brother, left her, to seek him; then it was that Rávana appeared and enticed her out of the circle, and carried her off in his flying chariot. In the air he was opposed by the bird *Jatáyu*, whose wings he cut, and escaped. Ráma was much grieved at the abduction of his wife, and went to seek her. The gods came

in the shape of monkeys to his assistance, with Hanumanta, their general. They built a bridge over the sea to Ceylon, passed over on it, vanquished Rávana, anointed Rávana's younger brother *Vibhishana* to be king in Ceylon, and returned with Síte to Ráma's empire. These have perished by the desire after *women*.

There have been six universal monarchs or sovereigns of the world, namely: 1 *Harishchandra*, 2 *Nala*, 3 *Purura*, 4 *Sagra*, 5 *Purukutsu*, 6 *Kartavírya*. There have been sixteen *emperors*; Nala and Dharmaraya have perished by gambling; the tribe of Yadu by drinking spirituous liquor; Indra, Kíchaka, Váli, and Rávana by the love of women; Dasharatha and Pándu by hunting; Brahma, Shishupáta, and Daksha-Brahmá by abuse; Chandra (the Moon) and Trishanku by revolting against their priest. Mándáta gave to all who asked him; Karna devoted on the battle-field his armour to Vishnu; Jímuta made the snake, which Garuda had killed again alive; Baliráya measured the earth and gave it to Vishnu: these have earned great renown, but they have not worshipped the Supreme Spirit, and not obtained redemption.

CHAPTER LV.

Stories of Shiva-Saints.

"None, neither among the gods nor among the giants, nor among men, was saved in former times; all were lost; well. But tell me, who has obtained salvation by worshipping Shiva?" asked Síddharáma of Channabasava. In answer to this question the latter related the following stories of Shiva-Saints:—

1. The king *Indradyumna* daily worshipped Vishnu three times. One day, when the king meditated upon his god, Agastyamuni came to see him, and because he was not received with all honours due to him, he cursed the king to be born as an elephant. As one day, this elephant drank water from a tank, an alligator came and seized its foot. It prayed then to Vishnu to save it. He came and killed the alligator. "Give me salvation," prayed the elephant further to his God. "This is impossible for me," answered the latter, "but there is a linga at a certain place which fulfils the wishes of its worshippers. A disciple saw on the body of his priest a spider crawling about. He took it away and threw it to the ground. Therefore the priest caused him to

become a spider. In the shape of a spider that disciple is worshipping that linga, to obtain salvation. Go to that place, and worship that linga," concluded Vishnu, and disappeared. The spider worshipped it by spinning its threads round it, but the elephant would take them away and adore it in its own way. The spider became angry at it, and crept in the trunk of the elephant, up into its head, and gnawed its brain. This caused the death of the spider and of the elephant. In their dying moments Mahádeva appeared, heard their prayer, and blessed them to be born as princes, the spider as king Kalachangachola, and the elephant as king Karikálachola; in these new situations he would grant them salvation.

The king *Karikálachola* was once banking up the Káveri river. One of the princes subject to him refused to assist him in this work. The king got him painted on paper and pierced the eye of the picture, and lo! he lost it really. After this punishment the refractory prince became obedient and obtained his eye again. Another prince, who had likewise refused assistance in this work, was exhorted by the Sun, to whom he daily offered sacrifices in golden vessels, and who used to come and eat them, not to be disobedient to the king, the favourite of Shiva. Among others a poor woman, but pious worshipper of Shiva, was called to work without pay on the banks of that river. Shiva became her son and worked for her. Shiva showered down a rain of gold in the empire of Karikálachola, and ate himself the offerings the king made to him in his palace. One day Shiva would not eat. In despair the king cut his throat. God appeared and said in answer to the question why he did not eat as usually, that he had already taken his dinner with *Channeya*, a man of low caste, who was one of the king's horsekeepers. At the request of the latter he showed him *Channeya*, (with whom he had dined). The king and his horsekeeper ascended then with Shiva to Kailása.

2. The queen of a certain king smelled the flowers with which the image of Shiva had been decorated. For this offence a certain saint cut off her nose and took her back to the king: when the latter heard of the crime of his wife, he cut off her hand, as the organ with which she had first touched the flowers and applied them to her nose.

3. The son of the king *Satyendrachola* went one day with one of the ministers to review the army: when returning he rode over the body of a boy who just happened to play in the road. His mother

brought the head of her son, which the foot of the horse had severed from the remaining body, to the king, and told him, that his son had killed him. Instantly he called his son, and when he had ascertained the truth of her words, he ordered his prime minister to behead his son. "How should I kill the offspring of my master? and yet the law must be obeyed," said he, and beheaded himself. One of the king's warriors then carried the royal offender to a burying place, beheaded him there, and returned with the head, in order to show it to his master. At the question of the king: "how didst thou execute my order?" he cut his own throat, and thus showed the manner he had cut off the head of the prince. The poor woman, on account of whose son all this had been done, thought that the head of the prince was a sufficient equivalent for her son, but that she must now give her own head as an equivalent for the warrior's head, and beheaded herself. When the king heard it he thought that he must give his own head as an equivalent for the woman's head, and cut his throat. That minister, who had accompanied the king's son on that fatal day, likewise cut his throat, as having been implicated in the affair. *Thereupon the queen, thinking, that after the death of her husband she ought not to live, gave up the ghost.* Shiva appeared, made, according to the prayer of the queen, the son of the poor woman alive, and took them all with himself to Kailása.

4. *Bhimachola*, the son of king *Dharmachola*, in Karur, drove one day in a cart over a calf which was on the way. The father heard of the crime of his son, and, to punish him for it, killed him. Shiva appeared to the king. He entreated him to restore the dead calf to life. Pleased with this devotion, Shiva took them to Kailása.

5. The king *Uttiungachola* ascended to Kailása because, to expiate his sin of having killed a mad elephant, which had nearly killed his son, he had established ten thousand Lingas.

6. *Rayendrachola* used to visit Indra's court. One day Indra ordered shoes to be put in the door where the king was to pass. Lest he should touch them, which would have made him unclean, Rayendrachola made his horse to leap over them. Angry with him, Indra prohibited the stars from showering down rain upon the empire of the king, and thus caused a famine there. The latter went with his army to *Amarávati* and made all the stars his prisoners. Indra marched now against the king. By the assistance of *Chokkaneinari*, who caught

foxes, and made them horses for the king, he vanquished Indra. After giving his riches to Shiva-worshippers he went to Kailása.

7. A certain Jangama was very much grieved at the the death of his wife. The king *Manedharachola*, to console him, gave him his own wife, and became his servant. On account of this deep devotion he went to Kailása.

8. The head merchant *Sirivanta*, a very rich man, gave his money to his king, who had been impoverished by constant wars. As a kind of recompense the king offered him the crown, but he refused, and was taken to Kailása by Shiva.

9. The king *Vinachola* used to decorate the idol of Shiva every day with a thousand lotus-flowers. One day one flower was wanting. Therefore he beheaded himself. He was taken to Kailása.

10. The king *Uttungachola* made a vow that no sick man should come to his city. One day a Jangama who had leprosy came to him. Because his vow had been broken, he cut his throat and ascended to Kailása.

Many other Shaivas, having given similar evidences of their devotion, were carried by Shiva to Kailása.

CHAPTER LVI.

Sánandá Muni.

This saint, the son of Sampúrnavitta-Muni, was instructed in the Shaiva-religion, and became a man of great fame among the saints. One day a certain Muni explained to him the rewards and punishments which take place after death, according to the merits or demerits of men. On a pleasant way the pious and virtuous travel after death. They are invited by the blessed to take refreshments for their journey: "We have become rich by your visit, O ye pious men; put up in our cottages. Here are fragrant flowers, here is cool clear water, here is cooked rice, here are fruits, here is cloth, here are ornaments, take them!" The angels of Yama carry them before their master, the judge of the dead. The *Chitragupt'as*, his registrars, being asked about them, record their virtues, saying: "this man is a good man; he walked according to the precepts of his priests and superiors; he practised the

true religion ; he made gifts of land, gifts of cloth, and gifts of cows ; he gave to the sons of poor men wives, and was very kind to the Jangams ; he had full confidence in his priest ; he laid out gardens ; he gave the cattle water to drink ; he set food before the hungry who came to him ; he was kind to his co-religionists ; he made tanks and wells ; he made known the true Shástras ; he did not covet the riches or wives of others, and protected the poor ; he was obedient to his parents ; he erected sheds for distributing water to thirsty travellers near the roads ; he was chaste and lived only with his legitimate wife. How many days are required for them to enjoy the happiness they are entitled to?" Thereupon Yama puts them into such a state of happiness as is in proportion to their virtues.

When the wicked die, Yama's messengers appear in terrific forms. "Cut, beat, break his neck, cut his nose, split his belly, take out his bowels, kick him," they exclaim, and throw a rope over him, to drag him away on a dreadful road. Stones, thorns, hills, mountains, demons, goblins, tigers, bears, wolves, lightning, all these frighten them as they go on. Their mouths dry up for want of water, their bodies are nearly burnt because there is no shade, their feet are wounded and bleed, and their bodies are pierced with thorns, and much pain is felt, yet those cruel angels of Yama do not cease to kick and to trouble them. In fact the whole road is a cemetery, where ghosts and giants dwell. Those angels will drive them into fires, or into caves where tigers are ; they will beat them with their hands, pierce them with red hot iron, and cause them to put their hands into the holes of snakes ; they will make them dive into poison, and will make them weep by demons. Under such tortures they arrive at last at the judgment seat of Yama. The Chitraguptas record their vices then : "this man has destroyed good tanks, taken the property of others by fraud, destroyed temples ; he has cut down groves, abused the Shiva-religion and committed adultery ; he has troubled Shiva's worshippers, borne false witness and spurned those who took refuge with him ; he has committed adultery with the wife of his king, who had trusted him, with his younger sister, with his daughter, with his daughter-in-law, with an unclean woman, and with his maid-servant ; he has killed snakes, uttered calumnies, killed women ; he has not given gifts, and has slighted his superiors without cause ; he has done much injury from covetousness, and not walked according to the rules of his caste ; he has not honoured good men, but taught bad doctrines ; a hypocrite, a low fellow, he used

to abuse his parents, and beat cows which had come to drink water; he reviled the good and gave their houses to the wicked; from pride he did not pray to God; a liar, a thief, he has beaten the wise and abused them; he killed his protector, forgot the benefits of others, and did not deal fairly with those who trusted him; to those who asked him he used to say that he had nothing to give; he delighted in doing others mischief; he used to eat in other men's houses; he threw stones and thorns in the roads; he was much punished by the good; he bowed before strange lords, and derided pious men; he killed cattle, children, fowls, fish, and many other beasts, and ate flesh; not able to support his family, he left them; he repented of having given alms and robbed beggars. This woman prevented her husband from giving alms; she heard the words of calumniators and abused her husband; she laughed and talked with everybody who came in her way; seeing other men, she praised them; she abused her mother-in-law; though she had a husband, secretly she lived with a paramour; she did not give food to the hungry who came to her house; she deceived those who dined in her house by setting a part of the dinner only before them; she spoke lies, committed theft, and quarrelled with her husband and relatives without cause; she threw a stone upon her husband's head and killed him." When Yama has heard this report, he orders his servants to torture those wicked people with the 32 weapons, as axe, dagger, sword, arrow, &c., and then they are thrown into the grand hells, where they must suffer unspeakable pain as long as sun and moon are in the sky, *i.e.*, for ever." When Sánanda-Muni had heard this awful relation, he was much grieved, and resolved upon going to hell in order to save the condemned. He was kindly received by Yama and shown everything there. With great reluctance the king of hell conducted at last his guest to the place where the wicked were tortured. Skinning, sawing, cutting, beating, breaking, stabbing their victims, the servants of Yama tortured them. "O fathers!" exclaimed the tortured souls, "we are exhausted, we are dried up, do not kill us, let us live." But the torturers were not moved with compassion. After thus killing them they threw them into the deep pits of hell. When Sánanda-Muni had seen all he uttered with faith the word: "Victor over death," which means Shiva, and lo! the damned issued forth from those dark places, bowed to the Muni, their Redeemer, and ascended with him to Kailása. Yama was very angry, and laid a complaint before Shiva, and handed over the seal and lock of

hell, as he could not under such circumstances exercise full authority over those who had been committed to his charge. Shiva did not accept his resignation, but gave him back the insignia of his office, and exhorted him to do his duty.

CHAPTER LVII.

A short account of the Vira-shaiva Saints.

"If then by the practice of the Shaiva-religion" (vide Chapter 55), asked Siddharáma Channabasava, "many have obtained salvation, why should we take the Ishtalinga and turn *Vira-shaivas* (Lingaits who wear a little linga, which is called the Ishtalinga, on their bodies)?" To this replied Channa-Basava: "The Shaiva-Saints are not admitted into the interior of Kailása, but stopped at the door, and only after Nandisha has tied to their bodies the Ishtalinga, and thus made them Vira-shaivas, are they fully acknowledged there as citizens of the eternal city;" and requested by Siddharama he relates the stories of Vira-shaiva-Saints:—

1. *Virashankaradása* had once dreamed that he had touched a man who had no linga; on account of this fault he gave up the ghost.

2. *Bankideva* used to milk a barren cow, and to draw water from a well which was dried up, for the worship of the Jangamas. At last he cut off his head and gave it to the linga, and made it a censer, but a new head grew from his trunk, which he cut again, and thus he cut off his head sixty-two times and got separate bodies for them.

3. A certain priest, when he affirmed before Jains and other people that there was no God besides Shiva, and heard how they abused his God, cut off the heads of some of these scoffers. The other men then came to kill him. But he cut off his own head, and lo! his head and trunk danced to the music some other priest made, and at last united themselves again at the prayer of the priests to Shiva, and life returned. The spectators praised these holy men as husbands to the wife of redemption.

4. To refute the Brahmans, some saints of the Lingait-faith got the Vedas read by *dogs*.

5. A Shiva-Saint had made the vow never to worship his linga without having before touched the linga of another man; another saint had vowed that he would die in case other men should touch his

linga. These two men paid a visit to Basava. The latter performed the worship of the linga there, and the former touched it. Because the vow of the latter had been thus broken, he departed this life. "Hara, Hara, great God! I have committed a great fault," exclaimed the former, and gave up the ghost. Basava, on seeing it, also left this life. A fourth man, seeing these three saints dead, put the knife to his throat to cut it, because he could not live after the death of these holy men; by the power of his piety and faith those three revived again.

6. The wife of the Jain *Desinga ballála* was a zealous worshipper of Shiva. By her priest she used to hold disputations with the Jains, and making a serpent in a box a shining linga she convinced them of their error, and converted her husband to Lingaitism.

7. *Telugu jomeia*, a Shiva-Saint, went one day to hunt. In the forest he killed a beast which had been formerly a *Gandharva*, and thus liberated it from this state of humiliation. A Brahman who had abused Shiva was stabbed by him. When called by his king to be tried on account of this murder, he made him a heap of worms, as a punishment for his treason against Shiva.

8. *Hendada Mára*, a pious Lingait, cut off his hand to sacrifice it to his God.

9. *Kolashánta* out of devotion killed a scoffer who had stabbed a Jangama in effigy.

10. *Kakkeiya*, a tanner, was very zealous in the worship of the linga, Jangama, and Guru. One day a Brahman explained Puránas in the palace of the king of that country, and extolled Vishnu and disparaged Shiva. "This man," said the pious tanner, "abuses the Supreme; he ought to be killed and his book ought to be burnt." He then stabbed the Brahman, cut off his head and put it on the trunk, and as he smiled at it the whole body became one heap of worms.

11. The son of Prabháta raised a virgin from the dead.

12. When a harlot was burning in her house, which was on fire, her lover, a Jangama, was very sorry. Uragaraya, a great admirer of those priests, caused the fire to spit her out.

13. A priest was dining in the house of one of his disciples. By mistake he ate what had been prepared for his landlord and lady.

As the master would thus have committed the fault of letting his priest eat alone, he stabbed the latter before he had finished his dinner, took his portion and gave him his life again.

14. *Chandeiya*, a priest of great piety, was powerful to curse and to bless. He had vowed that he would make alive sacred bulls, ascetics, and worshippers of Shiva, that he would dry up rivers that had overflowed, and never swerve from the precepts of his religion. When he heard of Basava, whose fame had spread to the eight points of the compass, he went with many other Lingaits to Kalyána. Passing through a thick forest, where the sand that was thrown up could not fall down on account of the dense foliage, they saw Itti trees (not known) laden with fruits which shone like gold. His companions desired to eat them. A laugh germed in his lotus-face, and he, the millstone to sin, went to the trees, cut off fruits and distributed them among his friends. By his faith those fruits, which else have a bitter taste, became like nectar. He lived some time in Kalyána with Basava.

Afterwards one day, that great festivity might blossom, the worshipful blessed and sent for him, and he set out to be present at a wedding. Walking in the midst of the singing Lingaits on the great road, he saw the corpse of a great ascetic coming on a chariot in the air. "To go without receiving the blessing of this saint is not right; if he does not come with me to the wedding I shall not go," said Chandeiya, brandished his dagger, showed its point, roared out, went forward towards the saint and made his salutation: "A beggar of protection, I beg protection." "May happiness be (to thee)" blessed the corpse. "Descend, descend, O venerable, why this disguise? This is not sport. I cannot bear it. As long as Basava (the bull) is the proper vehicle, why mount the hearse? Oh! Oh! will not those who see it laugh?" said Chandeiya, laid hold on his feet and shook them. With a smiling face the saint jumped down on the ground, and to the great astonishment of those travellers joined them.

As they went on, herdsmen near figtrees in a field divided themselves into two parties and said: "By the Lord of the cattle (the bull), come let us play, running to and fro. This figtree of Basava is equally distant from us and from you; who first touches it shall be the winner." Chandeiya went near that immense figtree and listened to their playing noise. He called and asked them how this tree came

rose up to the sky like the mountain of water, as if it had gone up to ask the divine Gangá about the glory of Shiva worshippers. It slipt away, as if, after the loss of its power, it had from fear of Chandeiya descended to the lower worlds, and the sand on the ground appeared. Chandeiya stood on the banks beyond the river and called: "Do not give trouble, O river, be silent and flow gently!" All crossed, and arrived at the place of the wedding. After all was over they returned to Kalyána.

Among the crowd that praised this saint was a woman who prostrated herself before him. "Mayest thou long live," blessed he her. She returned to her house; but alas! the following day she died. Her parents were much grieved at this sad event, went to Chandeiya and complained to him: "The woman who worshipped you yesterday is dead. Hear! The blessing, you have given her cannot fail, O God, succour us!" The saint was moved with compassion, told them to go hence and to let down the bier on which the corpse lay, touched the bier, took his knife, and as he called: "Woman, rise, rise!" the ropes with which she was fastened to the bier were torn, and she awoke as if from a deep sleep.

Whilst other people praised Chandeiya the Jains scoffed: "Chandeiya has raised from the dead a sacred bull, and an ascetic. He blesses those who worship him, and does not suffer them to die; oh! wonder, he grants long life. Let us see this!" Thus saying, they made with a sack a human form, besmeared it with ashes and decorated it so that it appeared like an ascetic, and put it in an old temple outside the town. The scoffers then said smilingly in the market-place: "The corpse of a poor ascetic lies in a temple. Nobody will take it away. Oh! Oh! The Lingaits will not see it, because no dinner, no cloth is to be got from this poor ascetic. Life is not eternal, it lasts only for moments on earth. Oh! will that Chandeiya not see the corpse of this poor ascetic?" Then they made a bier, under the pretext that the corpse could not be touched by anybody after it had lain in the temple longer and become stinking, laid it upon it, and caused it to be carried to the street in which the house of Chandeiya was, a great many people following it laughing and scoffing. Chandeiya saw it from far. "Is this a difficulty for the power of the host of Shiva who in their anger may annihilate the mundane eggs, and when propitious to them save them. I shall now give life and body to this

image," he said, took his knife, showed its point, jumped upon the bier, laid hold on the hand of this form, and said again: "Rise, rise, O saint!" In a moment he rose. According to his prayer, Chandeiya made him a worshipper of Shiva. The scoffers prostrated themselves before him and asked him to pardon their sins.

15. *Yékánta rámeiya*, a great saint, had been in Kailása and seen the host of Shiva. He was constantly diving in the sea of happiness. As Basava's fame spread in all directions, he went to Kalyána to see him. While he was there a Jain entered one day a Shiva-temple without having taken off his shoes. Yékánta rámeiya was inside, and became very angry at this violation of sacred rules: "Hear, O wicked man," he said, "is there a limit to thy sin? Is it right to enter a Shiva-temple with shoes. Confess, 'I have ignorantly entered the temple; yes, it is a fault.' Take off thy shoes, throw them away, bow to Shiva and save thy body! If not, thou art liable to the fearful tortures of Yama! I shall cut thee in pieces." "Why art thou angry?" replied the Jain; "hast thou become the protector of Shiva-temples. Is a Shiva-temple like a Jain temple? Jina is the true God. If not, cut off thy head and obtain it again from Shiva. Then thou art a true worshipper, and Shiva is the true God." To this the Lingait answered: "Would it be an unusual thing to kill such a bad man? but the desired proof ought to be given. I will cut off my head, obtain it again from Shiva, and thus cut off the head of the Jain-religion. Hear, O Jain, the glories of the Lingait Saints. In the village of *Jambur* offered *Mahákála* his head to Shiva, and with great faith he put his head on his trunk and became again alive, and the saint heard it and blamed him, that he ought not to have put his head, which he had offered, on his trunk. To give a more striking proof of devotion than this, he cut off his own head and obtained after three days a *new* head. *Bankideva*, another worshipper of Shiva, when hearing this, said: 'Was Shiva not existing during those three days?' meaning that that saint ought to have obtained his new head immediately. He cut off his head, and on account of his strong faith a new one germed in its place instantly, which he cut again and a new one germed forth. So he went on with cutting off his heads, which were shooting forth, till the temple in which he was was filled with skulls. God was afraid at these offerings, and intreated his worshipper to cease, as he could not bear so many skulls without much trouble to himself.

In Tiruvátúr lived the Jain *Tiruvakarisha*. A very painful disease seized him, and he became very impatient. His elder sister paid him a visit and told him that he would not get well by the mantras of the Jains, but if he would become a Lingait his disease would be taken away, and eternal salvation would be his reward. He followed this advice and got well again. The Jains of the place were very angry with him, as he had left their religion, and they endeavoured to kill him. He was put before a mad elephant, but it did not touch him; they gave him poison, but he did not die; they tied his hands and feet and threw him into a deep well, but he was not drowned; they threw him into a fire, but he was not burned: when his enemies the Jains had tried all these tricks upon him, and saw his power, they themselves turned Lingaits.

A man who was blind from his birth wished to bathe before a temple. For this purpose he took a pickaxe and a basket, bound a rope to a pillar, seized with one hand the rope, and with the other he commenced to dig a hole. To frustrate his design the wicked Jains cut off the rope. But he received his sight and the scoffers became blind. He broke the idols of the Jains into pieces, and put lingas in their stead. *Gnána sambhandhi*, who had been initiated in the Shiva-religion by Shiva himself, went to the town of *Madura*. The Jains there intreated the king to banish him from the town. The king advised them to vanquish him in a public disputation. But they were vanquished by the Lingait. From revenge they put fire to his house. Gnána sambhandi ordered the fire to enter the body of the king as fever. When called to cure the king, he proposed the Jains should try to heal one half of the royal body by their incantations, and he would then cure the other half by his prayers. As the effects of the Jains were unsuccessful, he heated the whole body of the king. To prove the superiority of the Lingait-creed, leaves, on some of which prayers to Shiva were written, and on some of which prayers to the God of the Jains were written, were thrown into the fire, and lo! the former did not burn, whilst the latter were soon consumed by the flames. The Jains demanded one proof more. Such leaves should be thrown in the river Kávéri, and if the leaves written with Shiva-prayer should swim up the river they would believe. Of course the leaves in question swam up the river, against the laws of nature. The king of Madura after his conversion became so zealous that he compelled his subjects to embrace Lingaitism."

After Yékánta rámeiya had related these stories he cut off his own head, and by prayers obtained it again after seven days, and thus showed that such miracles were possible also in his own time. He demolished many Jain-temples, and converted many unbelievers to Shiva.

After Channa-basava had related these and other similar stories of Lingait Saints, Siddharáma requested him to initiate him into the mysteries of the Linga and to make him a *Vira-Shaiva*.

CHAPTER LVIII.

Channa-basava explains Physics and Metaphysics to Siddharáma.

Hear, O Siddharáma, the virtuous, after having enjoyed fully the pleasures of heaven, and the wicked, after having suffered in the hells of Yama, are born again into this world by the four gates of birth, namely *æther*, *wind*, *water*, and *earth*. There are (2,000,000) twenty hundred thousand inanimate things, as stones, etc., 900,000 fish, 1,100,000 insects, 900,000 birds, 3,000,000 cattle and beasts, and 400,000 men. Thus all together amount to 8,400,000. The soul is born in one of the four modes of birth, which are—

1, birth from *sweat*, *steam*, or warm *vapour*, as worms, etc.

2, birth from *eggs*, as birds,

3, birth from *germs* as trees, etc.,

4, birth from the *womb*, as man and other animals.

It loses itself in the enjoyments or sufferings of its new state, but on account of its former good works it is born among *cattle*, and after that attains the highest degree of perfection by being born as a *man*. Hear now the origin of man. On the fifth day after the conception it is like a bubble, on ten days *blood*, and after fourteen days *flesh*, are visible; after twenty days that flesh becomes solid; in twenty-five days the germs of the limbs appear; after one month the *head*; after two months the *arms* and *thighs*; after three months the *hands*, *feet*, *fingers*, and *toes*; after four months the *eyes*, *nose*, *ears*, *arms*, and *testicles* are formed; after five months the nine openings of the body * and the belly are enlarged, and in the sixth month the nails and hair grow; in the seventh month the members of the body become strong, and the juice from the food of

* 2 eyes, 2 ears, 2 nostrils, 1 mouth, 1 anus, 1 genital.

the mother commences to descend into the body of the embryo by way of the umbilical cord; in the eighth month the embryo is conscious of its caste and has wisdom; and at last in the ninth month, by the birth-wind, * it descends, with the head below, absorbed in Shiva-meditation, saying: "In sinful nature I have originated, but by the mercy of the priests I shall be delivered again;" by the wind of Vishnu it becomes unconscious, reaches earth, cries from pain, and thus is born.

If conception takes place the first day after the menses, an outcast girl is born; if the second day after the menses, a wicked man is born; if the third after the menses, a mischievous person is born; if the fourth day after the menses, a hypocrite is born; if the fifth day after the menses, a wise man is born; if the sixth day after the menses, a debauchee is born; if the seventh day after the menses, a kind man is born; if the eighth day after the menses, a poor man, and if the ninth day after the menses, a rich man, is born; if the tenth day after the menses, a voluptuous man, and if the eleventh day after the menses, a chaste man, is born; if conception takes place the twelfth day after the menses, a passionate man, and if the thirteenth day after the menses, a learned man is born; if the fourteenth day after the menses, a sickly man is born; if the fifteenth day after the menses, a prince, and if the sixteenth day after the menses, a devotee of Shiva, is born. If man and wife do not love each other, their offspring will be a whoremonger or adulterer; if both of them are worshippers of Shiva, their son will be a devotee of Shiva. He who has been born at *sunrise* will become a *king;* he who has been born during *noon* will become a *passionate* man; he who was born after *sunset* will become a *sinner;* and he who is born during *midnight* will become a *virtuous man*. The bilious humour in the body amounts to two seers, the phlegmatic humour to four seers. The amount of flesh, the marrow in the bones, the blood, the serous secretion in the flesh, and of the semen virile is variously computed. There are 35 millions of hairs on the human body and 360 bones in it.

Nerves, hair, semen virile, and *bones* are from the *father; skin, flesh,* and *blood* are from the *mother;* these seven primary substances are called the *seven roots;* if the *semen virile* is predominant, a *male* is born; if the *blood* is predominant, a *female* is born.

* Assisting childbirth.

(Two eyes, two ears, two nostrils, the mouth, the anus, and the generative organ) (the nine openings of the body).

I. From the five elements originated the 25 *substances*: chiefly—

a. From *Æther* the five *inner organs*:—

aa. Knowledge.

bb. (Mind) *opining*, and from air.

cc. (Consciousness) *self-consciousness*, and from earth.

dd. (Sense) *understanding*, and from fire.

ee. (Will) *thinking*, and from water: chiefly.

b. From *Air* the *five vital airs*:—

aa. *Respiration*, and from earth.

bb. *Flatulence*——————water.

cc. *Circulation*——————æther.

dd. *Pulsation* (), and from fire.

ee. *Assimilation*, only from air: chiefly.

c. From *Fire* the five *intellectual organs* (the five senses):—

aa. The *hearing*, and from æther.

bb. The *touch* (), and from air.

cc. The *sight*, only from fire.

dd. The *taste*, and from water.

ee. The *smell*——————earth: chiefly.

d. From *Water* the *five qualities* that the five senses take cognisance of—

aa. *Sound*, and from æther.

bb. *Tangibility*, and from air.

cc. *Colour*——————fire.

dd. *Savour*, only from water.

ee. *Odour*, and from earth: chiefly.

e. From *Earth* the five *organs of action*:—

aa. The *voice*, and from *æther*.

bb. The *hands*——————air.

cc. The *feet*——————fire.

dd. The organ of *excretion*, only from earth.

ee. The organ of *generation*, and from water.

II. From the five elements originated the *twenty-five principles*.

a. From *Earth*:—

aa. *Bones*.

bb. *Skin*.

cc. *Vessels* (as arteries, veins, bowels, etc.).

dd. *Flesh.*
ee. *Hair.*

b. From *Water* :—
aa. *Perspiration.*
bb. *Saliva.*
cc. *Urine.*
dd. *Semen virile.*
ee. *Blood.*

c. From *Fire* :—
aa. *Hunger.*
bb. *Sleep.*
cc. *Laziness.*
dd. *Union* (sexual).
ee. *Thirst.*

d From *Air* :—
aa. *Flowing.*
bb. *Flying.*
cc. *Roaming.*
dd. *Meeting.*
ee. *Separating.*

e. From *Æther* :—
aa. *Fascination.*
bb. *Affection* (mental).
cc. *Envy.*
dd. *Shame.*
ee. *Fear.*

III. The *qualities* of the five elements :—
a. *Earth* has the abovementioned five qualities.
b. *Water* has sound, tangibility, colour, savour.
c. *Fire* has sound, tangibility, colour : three qualities.
d. *Air* has———————— these two.
e. *Æther* has——this one quality only.

IV. Regarding the *intellectual* organs and the *organs of action* is to be observed—

a. The *hearing* has for its element the *æther*, for its tutelar gods the *eight points of the compass*, its quality is *sound*, and it hears difference between *articulate* and *inarticulate* sounds.

b. The *touch :* its element is *air*, its tutelar god *Indra*, its quality *tangibility*, it finds out the difference between *soft* and *hard*, *cold* and *warm*.

c. The *sight :* its element is *fire*, its quality colour, it takes cognisance of the six colours, namely, *white*, *blue*, *yellow*, *red*, *green*, *variegated*.

d. The *taste :* its element is *water*, its tutelar God *Varima*, its quality is savour, it takes cognisance of the six savours, *sweet*, *sour*, *saline*, *bitter*, *astringent*, *pungent*.

e. The *smell :* its element is *earth*, its tutelar God the *Ashvinis*, its quality *odour ;* it distinguishes between bad and good odour.

f. The *voice* has the *Naga-wind*, its tutelar God is *Sarasvati*, its quality consists in good and bad words.

g. The *hand :* its peculiar wind is the tortoise-wind, its tutelar God is *Indra*, its quality to take and to give.

h. The *foot :* the peculiar wind of this organ of action is the Krikura-wind, its tutelar God is *Vishnu*, its quality is going and not going.

i. The organ of *generation :* its peculiar wind is the Dewadatta-wind, its tutelar deity the Goddess of *Death*, its quality is pleasure.

j. The organ of *excretion :* its peculiar wind is the Dhanamjaya-wind, its tutelar God is *Brahma*, its quality excretion.

V. Explanation of the *ten vital airs* :—

a. *Respiration :* it is blue, has its place in the heart.

b. *Flatulence* has its place in the anus, and not allowing the excrements to increase, it causes excretion by the lower gate, and unfailingly diffuses the juice of food throughout the body.

c. *Assimilation :* it is blue, it has its place in the *navel*, *feet*, and *head*, and carries the juice of food, eaten, as far as the hair.

d. *Pulsation :* it is like lightning, has its place in the throat ; it causes sneezing, cough, and dreams, it checks, produces vomiting, and causes getting up and sitting down, and makes the juice of food pregnant with life.

e *Circulation :* it has the colour of a parrot, it is everywhere in the body, makes right what is contracted, and distributes food and drink in the body.

f. The vital air called *snake* is yellow, it has its place in the hair, and assists singing.

g. The vital air called *tortoise* is of white colour, it has its place in the belly and the forehead, supports the body, and is instrumental in shutting and opening the eyes and the mouth.

h. The vital air called *partridge* is black, has its place in the extremity of the nose, excites hunger and thirst, and causes movement or rest.

i. The vital air called the *couch of Arjuna* is of crystal colour, it has its place in the organ of generation, assists in getting up and sitting down, and in speaking loud.

j. The vital air called "*the God of fire*" is blue; it has its place in the top of the head, and produces in the ears a sound like the noise of the ocean, which ceases in death.

VI. Explanation of the *five inner organs*:—

a. From spirit being mixed with æther originated *knowledge*,
b. ——————————air—————*opining*,
c. ——————————fire————— *self-consciousness*,
d. ——————————water————— *understanding*,
e. ——————————earth————— *thinking*.

a. Element—tutelar-deity—function.
b. Opining—air—the moon—judging and doubting.
c. Self-consciousness—fire—Rudra—the conceit that it is I.
d. Understanding—water—Brahmá—assurance.
e. Thinking—earth—spirit—seeking about.

VII. *Various doctrines*:—

a. He who has taken upon himself the body consisting of these substances is the *Spirit*. The intellectual organs are his *spiritual form*, and Isha is his *Lord*. He pervades the whole body, and illuminates it in the form of *intellect*. Spirit is of *three* kinds: (*a*) the *spirit of life*, which is subject to the pleasures and sufferings of this life; (*b*) the *inner spirit*, which is unaffected by them; and (*c*) the *Supreme Spirit*, who is without form and above this world.

b. There are *three kinds of bodies*:—

aa. The *gross body*, consisting of the five elements.

bb. The *subtile body*, consisting of seventeen portions, namely, *opining*, *understanding*, the *five intellectual organs*, the *five organs of action*, the *five vital airs*.

cc. The *casual body* consists of *spirit*, *thinking*, and self-consciousness being united together.

c. The *four requisites of* the body:—

aa. *A'nga*, consisting of the *head*, the *chest*, the *legs*, and the *arms*.

bb. *Pratyánga*, consisting of the *face*, *nose*, *ears*, *lips*, *eyes*, and *fingers*.

cc. *Sángánga* consisting of *aa* and *bb*.

dd. *Upánga*, consisting of the four *organs* of sense (?) *garments*, *ornaments*, *anointment*, and *weapons*.

d. The ten *arteries* or *veins*:—

aa. *Ida*, on the left.

bb. *Pingala*, on the right.

cc. *Shushumna*, in the midst of the body.

dd. *Gándhári*, in the right eye.

ee. *Hastijihve*, in the left eye.

ff. *Payasvini*, in the left ear.

gg. *Púsha*, in the right ear.

hh. *Alumbu*, in the testicles.

ii. *Lakuha*, in the organ of excretion.

kk. *Shankini*, in the navel.

e. *The eight delusions* arise from the eight substances, namely, *earth*, *water*, *fire*, *air*, *æther*, *sun*, *moon*, and *spirit*.

aa. If the delusion of *earth* prevails, man is full of *praiseworthy qualities*.

bb. If the delusion of *water* prevails, the mind is set on *family-life*.

cc. If the delusion of *fire* prevails, the mind is set on *voluptuousness*.

dd. If the delusion of *air* prevails, the mind is set on *travelling*.

ee. If the delusion of *æther* prevails, the mind is set on *carriages*, &c.

ff. If the delusion of the *sun* prevails, there will be an *angry temper*.

gg. If the delusion of *moon* prevails, there will be a *thoughtful temper.*

hh. If the delusion of *spirit* prevails, there will be a *selfish mind.*

f. The *seven constituent parts* of the body :—

aa. *Chyle,* or the essential fluid of the body, is of beautiful black colour, is formed of earth, and causes pain in the body.

bb. *Blood,* is blue, formed of water, and makes the members of the body tremble.

cc. *Flesh ;* looks like blood, is formed of fire, and agitates the body.

dd. *Adeps,* is formed of air, and frightens the body.

ee. *Bone,* is black, formed of æther, and causes senseless talk.

ff. *Marrow,* has a copper-colour, is formed of the sun, and makes men talk in dreams.

gg. *Semen,* is white, formed of the moon and shakes the body.

g. The *seven passions :*—

aa. The passions of *the body, i.e.,* immoderate care for it.

bb. The passion of *the mind;* engenders by degrees desires after women, and theft.

cc. The passion of *riches.*

dd. The passion of *power* ; loves fine garments, ornaments, and carriages.

ee. The passion of the *universe* ; desires fine houses and pilgrimages.

ff. The passion of *festivity* ; desires children and friends.

gg. The passion of *service* ; loves to give its own.

h. The *six Urmes* or *waves* (or folds):—

aa. *Hunger* and *thirst* are dispositions of *life.*

bb. *Pleasure* and *grief* are dispositions of the *mind.*

cc. *Birth* and *death* are dispositions of the *body.*

i. The *six enemies :*—

Lust, anger, avarice, love, pride, hatred.

After Yékánta rámeiya had related these stories he cut off his own head, and by prayers obtained it again after seven days, and thus showed that such miracles were possible also in his own time. He demolished many Jain-temples, and converted many unbelievers to Shiva.

After Channa-basava had related these and other similar stories of Lingait Saints, Siddharáma requested him to initiate him into the mysteries of the Linga and to make him a *Vira-Shaiva*.

CHAPTER LVIII.

Channa-basava explains Physics and Metaphysics to Siddharáma.

Hear, O Siddharáma, the virtuous, after having enjoyed fully the pleasures of heaven, and the wicked, after having suffered in the hells of Yama, are born again into this world by the four gates of birth, namely *æther*, *wind*, *water*, and *earth*. There are (2,000,000) twenty hundred thousand inanimate things, as stones, etc., 900,000 fish, 1,100,000 insects, 900,000 birds, 3,000,000 cattle and beasts, and 400,000 men. Thus all together amount to 8,400,000. The soul is born in one of the four modes of birth, which are—

1, birth from *sweat*, *steam*, or warm *vapour*, as worms, etc.

2, birth from *eggs*, as birds,

3, birth from *germs* as trees, etc.,

4, birth from the *womb*, as man and other animals.

It loses itself in the enjoyments or sufferings of its new state, but on account of its former good works it is born among *cattle*, and after that attains the highest degree of perfection by being born as a *man*. Hear now the origin of man. On the fifth day after the conception it is like a bubble, on ten days *blood*, and after fourteen days *flesh*, are visible; after twenty days that flesh becomes solid; in twenty-five days the germs of the limbs appear; after one month the *head*; after two months the *arms* and *thighs*; after three months the *hands*, *feet*, *fingers*, and *toes*; after four months the *eyes*, *nose*, *ears*, *arms*, and *testicles* are formed; after five months the nine openings of the body * and the belly are enlarged, and in the sixth month the nails and hair grow; in the seventh month the members of the body become strong, and the juice from the food of

* 2 eyes, 2 ears, 2 nostrils, 1 mouth, 1 anus, 1 genital.

cc. Those arising from *birth* and *death*, *hunger* and *thirst*, *gout* and *old age*, and *ignorance*.

q. *Knowledge*, which is only to be obtained after a succession of births by devotion to Shiva, is of three kinds:—

aa. *Knowledge* obtained by means of the five senses, the five qualities, and the five inner organs.

bb. *Knowledge* obtained from the *scriptures*, regarding for instance *countries*, *time*, the various *worlds*, the *joy* and *sufferings* of the *transmigration* of the soul, *good and bad actions*, *captivity*, and *redemption*.

cc. The *intuitive knowledge*, that the world without and the world within, that the creator and the creature, that the *Spirit of Life* and the *Supreme Spirit*, are *one* and *the same*.

CHAPTER LIX.

Siddhárâma initiated into the Vira-Shaiva.

1. After this lesson, *Siddhárâma*, who was not yet a Vira-shaiva, but only a Shaiva, asks Channabasava to initiate him into the former, *i.e.*, to put on the linga. "Who is able but a very good man only," said Channabasava, to taste the honey that is on the edge of a sword, or to take the gem that sparkles on the head of a snake? A Vira-shaiva must be free from all attachment to the *three kinds of dirt*, *i.e.*, *earth*, *money*, *and women*; he must consider Shiva his father and mother, his worshippers as his family and tribe, and the riches of Shiva as his. He must be indifferent to the *five pollutions*, namely *pollution from childbirth*, *pollution by intercourse with people of other castes*, *pollution* from *touching a corpse*, pollution *from menstruation*, pollution from *eating the remains of victuals*, or whatever has come in contact with the mouth of another. A Vira-shaiva must, moreover, not worship a strange god, nor be present at the ceremonies performed in honour of them, and in general he must avoid the society of such as worship those strange and false gods." In this way Channabasava explained to Siddhárâma the difficult task of practising the Vira-shaiva religion, that he might the better well consider the step he was about to take.

Channabasava, to extol Siddharáma, went then on to relate his history. "Two celestial musicians paid once a visit to *Shiva;* they laughed at seeing Bhrungi, his court fool, who cursed them, therefore, to be born on earth as sinners, and to be united afterwards in marriage. By apologizing for their fault, their curse was mitigated: the counterpart of Shiva was to be born from them as their son, who would then give them redemption. The two musicians were accordingly born from peasants in Sholápura, and after they were grown up they were married. They had a son born to them, whom they called *Siddharáma*, who, among many other miracles, liberated, when on a visit to Yama, a great many souls from the pit of hell." Channabasava proceeded now with the ceremony of initiation; five vessels filled with water, round which threads of new yarn had been wound, were put on a square, on which grains of rice had been spread, worship was performed in the usual way, and Siddharáma was seated there by Channabasava. Then he and four other priests besmeared him with holy ashes, decorated him with *Rudrakshe*, took those water vessels with sacrificial grass *(Poa cynosuroides)* and poured three times water on him, then they put him on the threefold linga in the threefold body, and he was received into the society of the Vira-shaivas.

2. Siddharáma asked regarding the meaning of these *five water vessels* required to perform the rite of initiation, and obtained from Channabasava the following explanations:— The eternal *Parashiva* initiated *Sadáshiva*, *Ishvara*, *Maheshvara*, and *Rudra* first into the Shaiva religion, and made them universal priests, who again initiated all the gods and devils. On earth originated from these four high priests four priests who were to represent them there, and to carry on the work of converting mortals to Shiva.

a. *Revanasiddha;* he has the first power, that face of Shiva, called *Tatpurusha*, eight plaits of hair, and the staff of an ascetic; he covers his body with a black blanket, belongs to the religious order of a *Brahmachari*, *i. e.*, a *student*, carries a vessel which has curves and is made of *iron*, wears earrings, and always bears the linga in his hand; his charm is the *Rigveda;* his vehicle the *lion;* on the mountain of the stars under a Kalpa-tree he is seated, in the attitude of a tailor when at work, upon a *tiger-skin;* when priests perform the rite of initiation to their disciples by holy ashes and Rudrakshe, they place an iron vessel decorated with the sprouts of the Kalpa-tree to the east and perform worship.

b. Marula-Siddhéshvara; he has that face of Shiva called "*Aghóra;*" the *power of will* is his *consort;* he is covered with a *blanket,* which has an edge; his *water-vessel* has curves and is made of brass; he wears earrings; in his hand he holds an axe; the *linga* is in his mouth; his charm is the Yajurvéda, and his vehicle the tiger; he belongs to the religious order of *mendicants;* on Kumara mountain he sits on the skin of an antelope, under one of the five celestial trees (Mandara), on a throne with the figure of a bull. When the rite of initiation is administered to disciples a vessel of brass is placed to the south for him.

c. Yekoráma; he has that face of Shiva called "*Vámadeva,*" five plaits of hair and red cloth; his water-vessel is made of *copper* with curves; he has earrings, a painted staff, and the power of knowledge is his consort; he wears the linga in his plaits of hair; the Samaveda is his charm, the swan his vehicle; he belongs to the religious order of the *anchorites,* and is sitting on the Meru mountain under a figtree, on a throne covered with red cloth. When the rite of initiation is performed a copper-vessel is placed for him to the *north.*

d. Panditaradhya; the power of action is his consort; he has only one plait of hair, white cloth, and a water-vessel made of silver with curves; he has earrings of pearls, and that face of Shiva called "*Sadyojata;*" he places the linga either on his hand or on his right side; his charm is the Atarvana-veda, his vehicle the elephant, and his religious order that of a householder; he is sitting on the Trikuta mountain, under a mango-tree, on a throne covered with a new precious blanket, and shines, when disciples are initiated, by that silver vessel placed to the *west.* To represent these four high-priests four water-vessels are placed according to the four points of the compass, and the water-vessel in the midst of them is considered as the emblem of the supreme priest.

Brahmans who may wish to be received into the community of the Lingaits must be observed for three years, warriors for six years, Veishyas for nine years, and Sudras for twelve years. If after this time of probation their minds have been found fit, they shall be consecrated by the threefold initiation, and get the threefold linga in the threefold body.

The priest shall put his hand on the heads of them who are to be initiated, and by the *Veda-initiation* he shall put the *Bhavalinga* in the *causal* body; by the *initiation of charms* he shall put the *Pranalinga*

in the *subtile body*, and by the *active* initiation he shall put the *Ishta-linga* in the *gross* body. Thus initiation is the *destroying* sin and *giving* the linga.

Channabasava was the representation of the supreme spirit, *i.e.* God. The *linga* may be put on the head, and in the mouth; it may be tied to the neck, the arm, and on the breast; but to put it anywhere below the navel is a sin; when bathing, eating, sleeping, making water, &c., it must be laid aside.

The *Jangama* is free from the changes of birth and death; he is the supporter of heaven, earth, and hell; he is worshipped by all the Gods; he is the very form of the Supreme himself.

CHAPTER LX.

1. Linga-worship performed before day-break is *good*, when performed at *daybreak* it is *of a middling sort*, when performed *after sunrise* it is *inferior*.

Rise before daybreak thinking of Shiva; obey the call of your nature; wash your hands and feet, clean your teeth with a tooth-pick; rinse your mouth with water with which the linga has been washed; then wash your face, put on clean garments, go to the hall in the north-east, where Shiva worship is performed, clean it and adorn it; having sat down in the attitude of a tailor when at work, put all the materials for Shiva-worship in order there, besmear your body with holy ashes, make three horizontal lines with ashes on your forehead, put on Rudrákshas, and perform with prayers to Shiva this worship.

2. There are *five kinds of holy ashes*:—From the face of Shiva called "*Ladyojála*" originated *earth*; from earth the kale (splendour), *Nivruti* (rest), and from this kale the celestial cow *Nande*, of tawny colour: her cowdung furnishes the first kind of holy *ashes*, called *Bhúti*. From the face of Shiva called *Vamadevi water* originated; from water the kale *Pratishte* (fixation); from this kale the black cow *Bhadre* originated; from her cowdung the second kind of holy ashes, called *Bhasita*, is made. From the face of Shiva called *Ghora* came *light*, from it the kale *Vidya* (science); from this kale originated the red cow *Surabhi*; of the cowdung coming from her the third kind of holy ashes, called *Bashma*, is made. From Shiva's face "Tatpurusha" *air* originated; by its blowing the kale *Shanti* (peace) was called into

existence; from this kale the white cow *Sushile* came forth; from her cowdung the fourth kind of holy ashes, called *Kshára*, is prepared. From Shiva's face *Ishána ether* originated; from ether the kale *Shántátite*, and from this kale the spotted cow *Sumane*: from her cowdung the fifth kind of holy ashes, called *Rakshe*, is made. Holy ashes ought to be prepared from the cowdung of fine beautiful cows which are not barren, and have no fault. Whoever besmears his body devoutly with them becomes free from the fetters of sinful nature. There are six kinds of bathing: (1) bathing in *rain* and *sunshine* is called a *divine ablution*: (2) bathing in *wind*, which carries the dust of cowdung, is called a *wind-bath*; (3) bathing in the *sea* is called the *bath of defence*; (4) more efficacious than this is bathing in the *Gangá*; (5) the meditation on Shiva is a *mental bath*; (6) bathing in holy ashes is a *fire-bath*. If one does not besmear his *whole* body with holy ashes, he ought at least to besmear his *forehead*, the *neck*, the *arms*, the *heart*, the *navel*, the *back*. As soon as your finger touches the holy ashes, all fear of demons, spectres, devils, giants, all the evil influence of stars, all danger from wild beasts, snakes, scorpions, thunder and lightning, from kings, and thieves and sickness, is removed.

3. To put on Rudrakshes (rosaries), which originated from the tears of the eyes of Shiva when he destroyed Tripura, is very meritorious; the more you put on, the better.

4. The origin of *Pranava*: the mind of Shiva became *Chitpranava* (the mental Pranava); from Chitpranava originated *Náda* (round), *Bindu* (drop), *Kale* (splendour); from these three the letters A, O, and M were produced, which, if joined together, make the mystical syllable *Om*. From this syllable the five *properties* originated, namely, (1) *Táraka* (protection), (2) *Dandaka*, (a sort of metre, the stanza of which exceeds 27 syllables), (3) *Kundala* (an earring, a mark for false writing), (4) *Ardhéndu*, (5) *Várya*, (6) *Bindu* (drop, letter); *Táraka* is the letter *A* (long); *Dandaka* is the letters *N* and *M*; *Kundala* is the letter *Shi*; *Ardhéndu* is the letter *V*; *Bindu* is the letter *Y*; *Shivúya nama*, which means worship (obeisance) to Shiva; this sentence is called *Panchakshari*, *i. e.* having five letters, which in the above manner originated from those five properties (N and M must be considered as one). From those five letters the *five signs*, from these the five *Sádákhyas*, from these the *five faces of Shiva*, and from these the *five kales* originated, which are also called the *five powers*. From these five powers the *five elements*, and from these the 25 *substances* (*Tatva*)

originated. This mantra of five letters is the mother of all other mantras. Who repeats this prayer *always* is like Shiva himself.

5. The *foot-water*, which is to be taken after the five *kinds of ablution*, namely, with *milk, curds, clarified butter, honey*, and *sugar*, have been performed, is of *three kinds* : (*a*) the water in which the feet of the priest have been washed is the *water of mercy* ; (*b*) the water in which the linga has been washed is the *water of reverence* ; (*c*) the water in which the feet of *Jangamas*, wandering priests (the *regular clergy*, as different from the priests, the *secular clergy*), has been washed, is the *water of equality*. By this threefold holy foot-water all sins are removed, and threefold blessedness is obtained, namely, (*a*) *Sanchita*, (acquired by former good deeds) ; (*b*) *Prárabdha* (destiny) ; (*c*) *A'gámi* (future merits). The first of these three destroys the ignorance of this birth and gives excellent knowledge ; the second liberates from the pleasures of this world, and places one in Shiva's blessed world ; the third exempts from metempsychosis, and puts one in the fellowship of Parashiva. The water on which you have uttered the *Panchákshari*, is the water of *mantras* ; if you bathe in this water the Ishtalinga, it becomes by this ceremony *superior foot-water* ; the water which has been offered to the Linga becomes the *water of offering* (Prasadodaka). The *mantra-water* shall be used for *cooking purposes* ; the *superior foot-water* for *washing the face* ; the *water of offering* for *drinking*.

6. After performing the worship of the Ishtalinga by *ablution, dressing*, and *decorating, perfuming, applying the sectarian mark, sprinkling flowers about, burning incense, waving a lamp*, and *presenting an offering* by *the sixteen acts of civility*, clean boiled rice is offered to it, taken again and eaten. This is *Prasáda*, which is of three kinds : (*a*) the remains from the meal of the secular clergy are a *clean Prasáda* ; (*b*) the remains from the meal of the regular clergy are an *entirely perfect Prasáda* ; (*c*) the offering to the Linga is a *perfect Prasáda*.

7. Shiva *worship* is of three kinds : (*a*) If you worship Shiva without knowing the Vedas and A'gámas, just as you like, this is *passionate worship* ; (*b*) if you worship according to your pleasure only, now *believing* the Vedas and Agamas, then *disbelieving* them,-this is *dark ignorant worship* ; (*c*) but if you worship according to the rites prescribed in these holy books, with devotion, this is *true worship*.

(*a*) If you worship Shiva thinking that he is in your linga, this is *clear worship* ; (*b*) if you worship thinking that from that linga the

five faces and *Sadáshiva* had their origin, this is *mixed worship*; (*c*) if you worship thinking of Mahesha as surpassing all the Gods, this is *confused worship*.

(*a*) Worshipping in the hope of *future recompense* is *karma-worship*; (*b*) worshipping without any desire of recompense is *devotion-worship*; (*c*) worshipping knowing that the worshipper and he who is to be worshipped are one is *intelligent worship*.

8. *Shiva-Tatva* :—

Parashiva Chitshakti.

Mahalinga.

Panchakale.

The *five signs* are—(*a*) *Preéminence*, that there is no being or power beyond him, that all things are by him; (*b*) *Secrecy*, because he is concealed and hidden; (*c*) *Corporeality*, because he created all things and supports them; (*d*) He is the *linga-field*, because he is called the place of the dissolution and creation of all things; (*e*) he is *without beginning*, because he was before all things and is eternal. The *five powers* above named, and the five *Sadákhyas*, which originated from the *five signs*—(*a*) the state of *passiveness*, (*b*) the state of *activity*, (*c*) the state of *corporeality* and *incorporeality*, (*d*) the state of *happiness*, (*e*) the state of *pr minence*,—and Parashiva put together are the *eleven Shiva-Tatvas*; add to these the above enumerated 25 *Tatvas* and you have 36 Tatvas altogether.

CHAPTER LXI.

The six places explained.

Parashiva is the *Mahastala*, the *great place*. By the splendour of *Chitshakti*, he melted into Lingánga, *i.e* the Linga body. The Linga is he *who is to be worshipped* and the body is the *worshipper* : these are the *Lingastala* and the *Angastala*. If that *Shakti* (power) dwells in the *Linga*, it is called *Pare* (the supreme lady); if in the *Anga* (body) it is called *Bhakti*, *i.e.* devotion. Shakti is busy and entangled in the affairs of this world, and intent on its enjoyments; Bhakti is in a state of tranquillity, and endeavours to be united with Shiva; Shakti is looking to the ground, Bhakti is looking to heaven. If both of these places, Lingastala and Angastala, are united together, absorption in Shiva takes place.

The *Bhavalinga* is the word "art," the *Pránalinga* is the word "thou," the *Ishtalinga* is the word "that," in that great sentence of the Vedánta "*that art thou*," which means *you are God*. The Bhavalinga is of two kinds, the *Mahalinga* and the *Prasádalinga*; the Pránalinga is also of two kinds, the *Charalinga* and the *Shivalinga*; the Ishtalinga is of two kinds, the *Gurulinga* and the *Acharalinga*. These six lingas were produced from the union of the Supreme with the six powers:—

1. *Mahalinga*, from the union of Shiva with *Chitshakti* (will).
2. *Prasádalinga* ——— *Parashakti* (tranquillity).
3. *Charalinga* ——— *Adishakti* (beginning).
4. *Shivalinga* ——— *Ichashakti* (desire).
5. *Gurulinga* ——— *Guanashakti* (knowledge).
6. *Acháralinga* ——— *Kriashakti* (action).

The *worshipper*, *Anga* (body), is of three kinds:—

a. *Yógánga*, *i.e.* union with Shiva; this is the *causal* body.

b. *Bhógánga*, *i.e.* the enjoyment of Shiva; this is the *subtile* body.

c. *Tegánga*, *i.e.* having communion with Shiva-worshippers only; this is the *gross* body.

Yógánga is *Prajna* (defective intelligence) and *dreamless sleep* (Sushupti).

Bhógánga or Trijasa (the Resplendent) and *dreaming* (Jvapna).

Tégánga is *Visva* (the Pervader) and *waking* (Jagra).

Yógánga is *Paramatma*, the supreme spirit.

Bhógánga is *Antaratma*, the inner spirit.

Téyánga is *Jivatma*, the spirit of life.

Yógánga is subdivided into *Eikya* (united) and *Sharana*, (protector).

Bhógánga ——— *Pránalinga* and *Prasádi*.

Tegánga ——— *Mahesha* and *Bhakta* (worshipper).

These are the famous *six places*. According to them there are also six kinds of devotion: (*a*) devotion directed to the place *of union* (*Eikyasthala*) is called *cordial devotion* (*Samarasabhakti*); (*b*) devotion directed to the place *of protection* (*Sharanasthala*) is called *enjoying devotion* (*Anandabhakti*); (*c*) devotion directed to the place of *the Pránalingi* is called *devotion* of *experience* (*Anbhavabhakti*); (*d*)

devotion directed to the place of *Prasadi*, is called *accomplished devotion* (*Advanabhakti*); (*e*) devotion directed to the *place of Mahesha*, is called *austere devotion* (*Neishtikabhakti*); (*f*) devotion directed to the place of *Bhakta*, is *true devotion* (*Sadbhakti*).

The *six places* were produced from the above six lingas in the following way: (*a*) Shiva by his union with Chitshakti become *Mahalinga*, out of whose body the *Eikyastala* came; (*b*) in the worshipper of Prasádalinga, which originated by the union of *Malinga* with *Parasakti*, is the *Sharanastala*; (*c*) in the worshipper of the *Charalinga*, which originated by the union of the *Prasadalinga* with *Adisakti*, is the *Pranalingistala*; (*d*) by the *Charalinga* and *Ichashakti* the *Shivalinga* was produced, whose body (worshipper) is the *Prasadistala*; (*e*) from the union of *Shivalinga* and *Gnanashakti* originated *Gurulinga*, whose worshipper is *Mahastala*; (*f*) from the union of *Gurulinga* and *Kriashakti* originated *Acharlinga*, whose worshipper is *Bhaktistala*.

From the spirit who has put on these six places originated *ether*; from ether *air*; fire from *water*; from water *earth*. The *Eikyastala* is a *spiritual body*; the *Sharanastala* is an *ethereal body*; the *Prenalingistala* is an *airy body*; the *Prasádistala* is a *fire-body*; the *Maheshastala* is a *watery body*; the *Bhaktistala* is an *earthy body*.

In the heart is the *Mahalinga*; in the ear the *Prasádalinga*; in the skin the *Charalinga*; in the eye the *Shivalinga*; in the tongue the *Gurulinga*; in the nose the *Acháralinga*. As the six Lingas are in these *intellectual organs*, they are also in the corresponding *organs of action*. The earth is the chief place for all these intellectual organs, and for the organs of action.

In the body are *six circles* or anatomical divisions: (1) the *pubis*, (2) the *navel*, (3) the *pit of the stomach*, (4) the *root of the nose*, (5) the *hollow between the frontal seinuses*, (6) *the union of the frontal and coronal sutures*. In the six circles are those *six letters*, and these six letters are the *six lingas*, namely: *N* is *Achárulinga*; *M* is *Gurulinga*; *Shi* is *Shivalinga*; *V* is *Charalinga*; *Y* is *Prasadlinga*; *Pranava* is *Mahalinga* (perhaps the letter A long?). Those are the six Lingas in the six circles.

The *offering to the Linga* is of two kinds: 1, *Actual* offering, *Kriarpana*. This is subdivided into, (*a*) *gross offering*, and a man who offers gross visible things to the visible Linga is *Vishva*, the *Perrader*, and he enjoys the *clean Prasáda* and is in the state of waking; (*b*) *subtile*

offering; if a man in the *state of dreaming* offers the taste of subtile substances to the Banalinga and enjoys the perfect Prasáda, he is the *Resplendent;* (c) the offering of the *substance of felicity;* if a man offers to the *Bhávalinga* the substance of felicity, and in the state of dreamless sleep enjoys the entirely perfect Prasáda, he is the *intelligent man.* 2, *Intellectual offering, Gnánárpana;* if you offer all the substances, of which all the organs of action and the intellectual organs take cognizance, with the sixfold body through the sixfold face of the Linga to the six Lingas, and enjoy its Prasáda, this is *intellectual worship.*

Description of those who have obtained the *six places:*—

1. A *Bhakta,* true worshipper, is he who, having offered with joy various perfumes by the *hand* of *will* through the *face of smell,* namely, the *Achárálinga,* which is united with *Kriashakti* by his *body of earth,* enjoys its *blessing.* In this true worshipper is true devotion.

2. The *Mahesha,* full of *austere devotion,* offers the six tastes, *sweet, sour, salt, bitter, pungent,* and *astringent,* by the *hand* of *understanding* through the *face of taste,* namely, the *Gurulinga,* which is united with *Gnánashakti* by its *body of water,* and enjoys its blessing.

3. The *Prasádi* (who has obtained Prasáda), full of quiet devotion, offers the six colours, white, &c., by the hand of *self-consciousness* through the face of *sight,* namely *Shivalinga,* who is in union with *Ichashakti* by his *body of fire,* and enjoys its blessing.

4. The *Pránalinga,* who has the Pránalinga and the *devotion of experience,* offers *touch,* namely, *soft* and *hard, cold* and *warm,* by the hand of *good sense* through the *face of touch* (skin), namely, the *Chára-linga,* which is united with *Adishakti* by his *body of wind,* and enjoys its blessing.

5. The *Sharana,* full of *Anandibhakta* (devotion of bliss), offers *sound* by the *hand of knowledge* through the *face of hearing,* namely, the *Prasáda-Linga,* which is united with *Parashakti* by his *body of ether,* enjoys its blessing.

6. The *Aikya,* full of *Samárasabhakti* (cordial devotion), offers *superior substances* by the *hand of superior imagination* through the *face of the heart,* the *Mahalinga,* which is united with *Chitshakti* by the *body of the supreme spirit,* and enjoys its blessing.

These different states of mind are called the *places*. Worshippers obtain first the *place of Bhakti (devotion)*, till they by degrees attain at last to the highest, the *place of union* or *absorption with Shiva*.

CHAPTER LXII.

Prophecy.

Prabhu took now leave of Channa-Basava. *Siddharáma* asks Channa-Basava to explain to him, what shall take place in future.

1. Prabhu, says Channa-Basava, will wander about in many countries, and make the ground on which his foot had trodden holy. Seeing Basava in Kalyána erecting an enchanted altar, he will come and ascend it. The Jangamas, being angry on this account, go away, and nobody will be there to consume the meal Basava had prepared for so many guests. But Prabhu will relieve his anxiety in this respect by eating alone the whole, and with him the angry Janganas are also satiated. From Kalyána Prabhu will go to *Srisheila*, a famous mountain, where he will be absorbed in the midst of a plantain-tree in Shiva. Basava hearing this will be absorbed in *Sangameshvara* in the afternoon on Wednesday the eleventh day of the month *Palguna* in the 707th year, called ***Raktakshi***, in the era of Shalivahana. Bijjala, the king, will then appoint me to the office of Basava. The King will cause the pious ***Halleiya*** and ***Madhuveiya*** to be tied to a rope and dragged on the ground to death. To be revenged, *Jaggadeva* and *Bommanna*, the torch-carriers of the king, will stab the king. In the mean time I shall send away a good many Lingaits from the city to *Ulive* (a place on the Western Ghâts), under the pretext that they go to celebrate a feast in honour of Jangameshvara. We shall remain in our place in possession of our horses, servants, and wealth. Jaggadeva and Bommanna, after having stabbed the king, will go to Kailása.

2. Afterwards we also, gathering our horses and men, will leave the city of Kalyána. The son-in-law of Bijjala will pursue us. Then a fight will take place, in which the whole army of Bijjala will be killed and the king will be taken captive. But Nágámbike will be much displeased with these events. "Since you have taken Basava's place," she will say to me, "three months have elapsed. During this time the saints who stabbed the king have gone to Kailasa. But Shiva has condemned them for this crime to be born on earth again. Now they have been born in the town of *Arugalla*. Mahádeva will commit theft there

in the royal palace, and take refuge in their house. As they will refuse betraying Shiva, they will be seized by the royal officers and be put to death, and then they will go to Kailasa and obtain real happiness. Therefore why this slaughter? send the king back and make his army again alive." According to these words I shall set the king free and restore to him his fallen army. To the king asking me what to do in future I shall answer: "Do not persecute Lingaits, as the former king has done, but walk in righteousness." I shall then anoint him and predict to him the following:—"Thou shalt reign 60 years. After this time the giant *Pitámbara* will be born by the blessing of Shiva among the *Turks*, and his house will reign over this country 770 years, demolish *Kalyána* and build *Kalaburigi*. This country will be called *Turakánya*." Then the king will go back and govern his country with joy.

3. Siddharáma shall remain in *Sholápura* buried in the grave of meditation on Shiva; Chinna-Basava himself will be absorbed with many saints in Shiva.

4. The saint *Sumukti* shall vanquish the Jains and fill a granary with the teeth of his enemies, which he will knock out. The idol *Virésha* will be established in a large temple built by him; near this temple the village of *Balehalli* will be built.

5. Sixty years after Basava's absorption in Shiva the Turks will come, vanquish Bijjala, destroy Kalyána, and kill cattle in the temple of Shiva, and build a mosque there. Two fugitive priests of Kalyána will then build the village of *Gumlapura*, famous by the great piety of its inhabitants. At that time the kingdom of *Hoisala* will flourish. The king of this country will build a temple in Velapura and put the idol of Vishnu in it. There the 18 castes, from the Paria to the Brahman, will live as one family together.

6. In the town of *Sásili* milk will flow from the Linga, and fire will fall down from heaven. On the holy mountain of *Srisheila* harlots will put up their huts and sell brandy, and blood will flow in streams there. The fort of *Kummata* will be taken by Turks from *Delhi*.

CHAPTER LXIII.

Continuation.

"The kings of *Aaigundi* will build the town of *Vidyanagari* near Hampi. 191 saints become incarnate upon earth, to help on the spread

of the Lingait faith. Among them is Viranna in Anegundi, a great man. Whoever is looked upon by him will be absorbed in Shiva. After these 101 saints have been absorbed in Shiva, 700 other saints will make their appearance on earth. After their union with Shiva, a king, called *Vasantaraya, i.e.* Spring, will be born. The Turks will be vanquished and obliged to leave the country; this king will then build Kalyána again, and make it more beautiful than it had been before. I (Channa-Basava) shall become his prime minister, and Basava, the commander of the army, while all the other saints will dwell in their former places and convents, which the king will order to be rebuilt. Thus the former glory of the Lingait religion will be re-established and greatly increased."

This Purána was composed by the poet *Virupákshi* in the 1507th year of the era of Shálivahana.

Death of Basava in the year 785 Chr., from which time the establishment of the Lingait creed must be dated. It has now flourished 1071 years.

Reign of the Turks from 846 to 1615. The time in which the king Vasantaraya ought to have risen, namely, from 1615, the British power commenced to rise in India, and the power of the Turks gradually declined.

This Purána has been written in the year 1585, a short time before the British set for the first time their foot on the shores of India. Many among the Lingaits think that they are the representatives of that king. But alas! Kalyána, that old capital, the cradle of Lingaitism as it were, is still an insignificant town in the Nizam's country, not far from Sholápura, and there is no sign that it will be rebuilt, as prophecy says, neither have Basava and Channa-Basava fulfilled their promise that they would return from the west in the reign of Vasantraya. Those among the Lingaits who searched their prophetic books looked full of expectation to the western heaven. But instead of Basava Christian missionaries appeared on the scene and preached the one and true God, who has reconciled the world unto Himself in Christ. They were by some of these lingaits identified with Basava. Their prophecy has not been fulfilled, and this people might now convince themselves that they have hitherto believed fables.

Art. V.—*Copies of Inscriptions from the Caves near Bedsa, with a Plan.* By Arthur A. West, Esq.

Read 8th September 1864.

The small group of Caves near Bedsa has been previously described in the Journal of the Bombay Branch of the Royal Asiatic Society, first in a letter from Mr. N. L. Westergaard to James Bird, Esq., published in the first volume, page 438, in May 1844, and secondly in a Memoir on the Cave Temples of Western India, by the Rev. John Wilson, D.D., published in the 3rd volume, part 2, page 52, in January 1850. To these descriptions but little can be added. The caves can now be reached most conveniently from the small railway station of Kurkulla, from which they are distant about five miles.

In the accompanying plan the excavations are numbered for the convenience of reference.

No. 1 is a small circular chamber, containing an unfinished rock dagob.

No. 2 consists of three water tanks, over one of which is Inscription No. 2; and a semicircular open recess, containing the remains of a rock dagob. Its roof, if it ever existed, has slipped off and disappeared. Upon the back of the recess, behind the dagob, is Inscription No. 1.

No. 3 is the Chaitya.

No. 4 a small chamber.

No. 5 is the Vihar, with a tank on the right of its entrance. The front, which is ruinous, is partially closed with a built wall. The arched ceiling of this Vihar is a special peculiarity.

No. 6 is a small chamber under the steps which lead up to the right to a large nullah at a higher level. In the bare rock slope of this nulla, at about 60 feet distant from No. 5, are a small open tank 7 feet by $3\frac{1}{2}$ feet, and some small sockets cut in the rock.

No. 7 is a plain square chamber $14\frac{3}{4}$ feet by $14\frac{1}{2}$ feet, with a plain entrance 7 feet wide. It is about 110 feet from No. 5, and at a higher level.

Nos. 6 and 7 do not occur within the limits of the Plan.

slipped off, and the missing piece could not be found. No copy of this inscription has yet been published.

No. 2, drawn to a scale of 2 inches to a foot, is on the back of a recess over one of the water tanks in excavation No. 2. It is tolerably distinct. A copy of this inscription, as well as of No. 3, has been published with Mr. Westergaard's letter above mentioned, but there are manifest errors in many of the letters, which will affect the accuracy of Dr. Bird's translations. The first letter of the third line is doubtful, as little or no trace of a letter now remains. Mr. Westergaard has here दे (*de*) as dotted underneath, which is probably correct, as it would make the first syllables in the line read देय धम (*deya dhama*).

No. 3, drawn to a scale of 2 inches to a foot, is over the doorway of a small chamber, at the right-hand end of the vestibule of the Chaitya No. 3. It is on a smooth surface, but is indistinct in places, particularly at the end, where only a few undecipherable traces now remain. The three letters dotted underneath are from Mr. Westergaard's copy, taken eighteen years before, and seem to suit the faint traces remaining. Preceding these three letters is clearly a blank space, and the marks following them may only be roughnesses in the rock. It has been suggested that the fourth letter of this inscription may be ष (*sa*) but the letter is most distinctly तो or ता (*to* or *ta*) in the original. Only these three inscriptions have been discovered.

ART. VI.—*The Ancient Sanskrit Numerals in the Cave Inscriptions, and on the Sah-Coins, correctly made out; with Remarks on the Era of S'álivâhana and Vikramáditya.*—By Mr. BHAU DAJI.

Read on Thursday, the 12th December 1862.

IN 1837 Mr. James Prinsep published an article on the Ancient Sanskrit Numerals. He correctly noticed certain symbols to be numbers in Dr. Burn's copper-plate grants from Kaira. In three of them the numerals were given after the word Samvatsara, and in each instance the date was entered at full length in words. There was therefore no doubt of the numerical value of the respective symbols, though there was no clue to the era from which the dates were reckoned. This led Mr. Prinsep to examine Mr. Wathen's copper plate grants, from which he made out a symbol for "three hundred + some unknown unit." The Bhilsa inscriptions were also examined, and a symbol for "nine" was made out. This also led Mr. Prinsep to examine the Suráshtra coins, on which he had remarked behind the head on the obverse, besides a legend in corrupted Greek characters, a few strange marks, "not at all like either Greek or Sanskrit alphabetical characters."*

Mr. Prinsep was perfectly correct in assuming the symbols to be numerals, but in regard to the value of several of them he was completely mistaken. Mr. Prinsep gave the following as the results of his researches:—

	1	2	3	4	5	6	7	8	9	10?	0
	٩?	ϑ!	ꝛ	ꝟ	ꝩ	∝	⅄	ꝏ	ꝺ		:
Varieties?	ꝺ	ꝺ	ꝛ	ꝺ					ꝟ	ꝩ	

Mr. Prinsep's errors originated from want of attention to the side strokes on the symbol which he assumed to be three, and to the assumption that the value of the symbols depended on their position according to the decimal system.

Mr. E. Thomas, in a learned Memoir on the Dynasty of the Sáh

* Journal, Bengal Asiatic Society, Vol. VII. p. 350.—Prinsep's Indian Antiquities, by Thomas, Vol. II. p. 73.

Kings of Suráshtra,* clearly demonstrated what Mr. Prinsep suspected—"that these signs were uniformly independent symbolical numerals, each denoting in itself a given number, irrespective of any relative collocation; and therefore, that the symbol ϝ was equivalent to 'three hundred' wherever it might be found, and likewise that the ϖ and ϑϑ stood for 80 and 90 respectively, whatever position they might chance to occupy."

To quote the same learned Numismatist: "I then proceeded to distinguish those symbols of the Sáh coin dates that declared themselves severally units, tens, or hundreds, by their fixed place in the order of value, which was always fitly maintained, notwithstanding that the figures themselves clearly could not change their signification by any relative re-arrangement. Beyond this, I cannot claim to have advanced the inquiry in any essential degree. The important aid that otherwise might have served me in the sequent classification of the numbers,—the test of their recurrence on the coins of the Sáh Kings,—was altogether wanting, from the fact that the order of the succession of those princes was in itself undetermined."†

In the following notes in the Article on the Dynasty of the Sáh Kings of Suráshtra, Mr. Thomas was very nearly on the point of discovering the true value of the symbol ϝ, to which both he and Mr. Prinsep assigned the value of 300.‡:—

"A consideration that undoubtedly tends to cause distrust in the conclusiveness of the decision, which assigns the value of 300 to all the known forms of the symbol ϝ, arises from the circumstance of its appearing as the unvarying representative of *the* hundreds on both the coins and inscriptions [the Multye plates, J. A. S. B., VI. 370, may possibly prove an exception to this rule], and the singular coincidence which results from the facts that, among the many dated coins now capable of citation, and the fair proportion of *figure-dated* copper-plate grants at present known, not only must each and all, under this view of the case be dated in 300 and odd, but likewise, strange to say, the same identical hundreds as found on these different monuments must of necessity be referred to totally distinct cycles, whose initial epochs are removed from each other by an interval of some centuries at the very least.

"These observations lead naturally to the inquiry, whether, in the early stages of progressive improvement in notation, it may not have been possible that, whereas we

* Journal of the Royal Asiatic Society, Vol. XII. p. 33, note 1.

† Prinsep's Indian Antiquities, Vol. I. p. 80.

‡ Journal Royal Asiatic Society, Vol. XII. p. 35, foot note 1.

find a striking want of variety in the outlines, and a marked absence of ingenuity in the expression of the distinctive forms of the decimal cyphers, that so, in like manner, the changes in the definition of the different hundreds may have been in part effected by minor and subsidiary additions to a fixed symbol, as is still practised in the entire Tibetan numerical system. It will be seen that there is a palpable variation in the form and numbers of the side *spur* strokes in different examples of the figure ৭, passing from the occasional entire omission of the mark to the use of one or two of these lines, and in some instances (No. 6, Pl. XX. Vol. VII., J. A. S. B.) the simple lower stroke is changed into a complete subjunctive curve, making in itself a second character, similar to the body of the old alphabetical letter ঘ N. But, on the other hand, it will not fail to be remarked that there is much latitude discoverable in the expression of many of the unit figures, whose complete identity of value there is but little reason to discredit, and hence that it would be unsafe to assume a difference of power to be conveyed in the one case, by what is possibly a mere flourish, which could not be similarly claimed for a like modification in another."*

Beyond these important remarks on the side spur strokes, Mr. Thomas was not enabled to advance our knowledge of Ancient Sanskrit Numerals.

The next important elucidation which this subject has received, consists in the observations on the dates found in the Násik caves, by the Rev. Dr. Stevenson.†

Dr. Stevenson gave the correct value of the symbol for 10, for 20, and for 8; but the symbol for 1,000 was only partially made out; in other respects he made no progress, but introduced several errors of his own, particularly in the symbol which he gives for 100. A careful examination of the inscriptions in the caves of Násik, Karlen, and Kánheri, but especially of the first, has enabled me to fix the value of the symbols beyond a doubt. I now proceed to give the result of my researches in regard to the Ancient Sanskrit Numerals leaving the inscriptions at large to be published at some future opportunity.

The symbol for 100 is, as I shall show, ৭; 200 are represented by the symbol for one hundred with one side spur stroke ৭; 300 by two side spur strokes ৭; the symbol for 400 has not been found. Strange to say, the symbol for 500 is not 1 placed after the symbol of 100, but the number 5 itself joined.

* Journal of the Royal Asiatic Society, Vol. XII. p. 35.

† Journal Bombay Branch Royal Asiatic Society, Vol. V. p. 35.

The symbol for *one thousand* resembles the Devanágari figure *for one* (१); the addition of one stroke (२) makes it represent two thousand, or double the value as in the case of hundreds; and of two strokes (३) three thousand, or three times the value. To represent *four thousand* the figure 4 is joined to the symbol for one thousand (४); in the same way the figure 8 is placed after and joined to the symbol of one thousand to represent eight thousand (८). There are other numbers represented by symbols and spelt in words, which are subjoined :—

*Nasik Cave, No. 23 of Mr. Brett's plan.**

In the inscription of Go'tamiputra S'átakarni, the following symbols occur :—

Line third .. two hundred, 200.

„ „ „ „ „

„ sixth .. in the 18th year.

„ tenth one hundred, 100.

„ eleventh .. in the 24th year.

„ twelfth .. on the 10th day.

„ „ .. and in the fourth, 4th year.

„ „ on the fifth, 5th day.

„ „ in the (?) demi-lunation.

Cave No. 16.

In a newly discovered inscription regarding the Abhi'ra dynasty, there is in—

Line tenth two (2)

„ eleventh .. five hundred, 500.

Cave No. 8.

Inscription by the wife of the Commander-in-chief of Yadnyas'ri' Sátakarni :—

Line first in the year seven, 7.

„ „ .. in the demi-lunation three, 3.

Cave No. 16.

Inscription of Ushavadáta :—

Line first in the year 42.

* Journal Bombay Branch Royal Asiatic Society, Vol. V.

Line second सुउत्पेजेफ सहस्राणि चीणि २••• three thousand, 3000.
„ „ ५ २•••.. 2000 (no spelling in words).
„ third ऽउत्पे-□५ सहस्राणिवो २••• Kárshápanas, two thousand, 2000.
„ „ ५ 1000 (no spelling in words).
„ fourth सुउपुजेभ्ओ५ सहस्रा-
णिअट ८••• eight thousand, 8000.
„ fourth ऽसुभ वसे ४० in the year forty, 40.
„ „ ऽसुभ्ह वसे ४५ in the year 45.
„ * fifth सुउभ ⌈ह्ञ्५ सहस्राणि-
चतरि four thousand, 4000.

Cave No. 23.

In another inscription of Go'tamiputra:—

Line first सुऽछ्ञ्ऽ+ऽ⊥ऽसुक्ञ् सवछर-
एकुनवीसे १९ in the nineteenth (19) year.
„ „ ऽ५ऽ५ऽ= पखेविनीये २ .. in the second demi-lunation.
„ „ ३ऽसुऽ५ञ्सुक्≡ दिवसे तेरसे
१३ on the thirteenth (13) day.

In another inscription below:—

Line second सुऽक्ञ् सव १९ Sava (Samvatsar) year nineteen (19.)
„ „ ऽ५ऽ= गिप २ Gi. Pa. two (2) (*i. e.* Gimha Pakhe) in the second demi-lunation in the summer season.
„ „ ३ऽक्≡ दिव १३ on the thirteenth (13) day.
„ third ३ऽञ् दिव ७ on the seventh (7) day.

Cave No. 4.

Line first सुऽछ्ञ्छ्-०५ सवछरे छठे ६ .. in the sixth (6) year.

Karlen or Valúraka Hill Cave.

In an inscription of the mendicant Harapharana, the son of Satupharana—

Line first ज्ञऽ५ऽसुऽ† चतुविसे २४ .. in (the year) twenty-four, 24
„ „ ५ञ्ञ्≡ ततीये ३ in the 3rd (demi-lunation.)
„ „ ३ऽसुऽञ्ञ्= दिवसे बितीये २ on the 2nd day.

• The letter सु is undoubtedly a mistake of the engraver, and ought to be ज्ञ —cha—chatari (four).

In Sómadévá's Inscription, dated in the 7th year of Padumávi—

Line first संवछरे सत्तमे ७ in the seventh (7) year.
„ „ पचमे ५ in the 5th (demi-lunation).
„ second पथमे १.. .. on the first (1) day.

In a Chaitya Cave at Junner, on the Bhi'má S'unkara Hill—

At its middle, the following number is to be found :—

Line second पनरस १५ .. fifteen, 15.

In Cave No. 1.

In the inscription of an officer of Ushavadáta :—

Line fourth वसे ४६ in the year 46.

Kánheri' Caves, No. 30.

Line ninth कहाप-
णानं सतानिबे २०० two hundred (200) Kárshá-
panas.

Cave No. 43.

Line first (in spelling) in the year seven hundred and ninety-nine (799).

In the Junagar Inscription of Rudra Dámá.

Line fourth = ... in the year of Rudra Dámá seventy-two (72).

On Copper-plate Grants.

= 394 Kaira, Dr. Burn, in words and figures.
= 380 Do. do.
॥ 385 Do. do.

Valabhi Plates.

= 376.
= 310.
= 347.
= 346.
= 332.

Bhilsa Inscription No. 7. (Journal Asiatic Society Bengal,) vol. VI. p. 454).

⊕ ≡ = 93.

Inscription 2nd.

= 33 ?

Ancient Indian Numerals.

Nos.	Numerals.	Nos.	Numerals.
1	—	60	
2	=	70	
3	≡	80	
4		90	
5		100	
6		200	
7		300	
8		400	
9		500	
10		1,000	
20		2,000	
30		3,000	
40		4,000	
50		8,000	

The Nanaghaut inscription, I find, contains a great number of numerals, but none of them are spelt in words. It records gifts of

cows (or perhaps coins equivalent to cows), horses, elephants, carts, sapákas, and perhaps clothes.

The gifts were made at a great variety of Yadnyas or Vedic sacrifices, and a study of these will, I trust, enable me to give the exact number of the objects granted, as these are regulated by the ceremonial portion of the Vedas. The King who made these grants appears to have been a predecessor of the Andhra Padumávi, of the family Sátaváhana, and by name probably Védasri'.

A correct decipherment of the inscriptions having enabled me to ascertain the true value of the various numerical symbols, it struck me that there would now be no difficulty in reading the exact dates on the "Sáh Coins of Suráshtra." On looking at these, it appeared that both Mr. Prinsep and Mr. Thomas had read the first numerical symbol in the place of hundreds, as if it did not vary in any of the coins; but it was clear to me that in some, the symbol was the plain one for 100, and in others for 200; accordingly a correct reading of these dates would, I thought, enable a Numismatist to arrange the "Sáh" dynasty in chronological order. I therefore repaired to our learned Vice-President, the Honorable Mr. Newton, whose acquaintance with the "Sáh" coins is minute and accurate. In going over the large and beautiful collection of coins in his cabinet, the arrangement, according to the dates as I now read them, agreed in a most remarkable manner with that which Mr. Newton had already drawn up from a most careful study of the coins for several years. I therefore left the subject of the Sáh coins, their dates, and arrangement in the hands of Mr. Newton, who will no doubt furnish the Society with a luminous paper on the subject. I have placed about 300 Sáh coins in my own collection at his service.

I have now only to offer a few remarks on the era, in which, I think, the Sáh coins are dated. In former papers, I have attempted to identify the Padumávi' of the inscriptions with the Siripulomái' of Ptolemy, and Swámi Chástana, the grandfather of Rudra Dámá, with Tiastanus king of Ujjayini', noticed by the same geographer. I placed Rudra Dámá at the end of the second century of the Christian era, and as we have got his son's coins, bearing date 104 and upwards, the only era which would place Rudra Dámá's son at the end of the 2nd century is that of S'áliváhana or S'akanripakála, which commences 78 years after

Christ. The Násik inscriptions in particular show that Ushavadáta, who is called a S'aka, and who was the son-in-law of Raja Kshaharáta Mahákshatrapa Nahápana, adopted an era, which counted in his time under fifty. I am therefore inclined to look upon it as the era of Kshaharáta, or Phrahates, one of the Arsacidæ. The so-called Sáh are also Satraps; the type of their coins is that of the Arsacidæ rather than that of the Bactrian Greek kings. The very expression Sákanripa or the S'aka king, which all the old copper plates and MSS. employ, indicates a Sáka or Scythian king. The S'akanria Kála is observed over a great part of India, in Burmah, Java, and Bálí; in fact in those countries to which Buddhism was carried from India at the commencement of the Christian era, and corresponding to the spread of the Sakas or Scythians over the peninsula of India. It is not likely therefore, that the era prevalent over so large a portion of the globe was derived from the exploits of a humble prince, S'áliváhana, whose capital was Paithan on the Godávarí, as is commonly supposed. Indeed the word Sáliváhana does not occur in any ancient records or manuscript. A S'átaváhana dynasty appears to have reigned at Paithan about the time that the Parthian Satraps ruled over Gujarat, a portion of the Dekkan, and the Konkan; and the utmost that can be granted is, that the Hindus of modern times have preferred calling the era of the great S'aka king by that of a contemporary Hindu Prince at Paithan. I now begin to entertain serious doubts about the Vikramáditya era also. I believe that era also was introduced by the Buddhists or rather the Jainas, and it corresponds to the victory obtained by Mithridates over the Roman General Crassus, fifty-three years before Christ. When we remember that there is a difference of four years between the Christian era and the birth of Christ, we can easily understand the Vikramaditya era being dated 57 years before Christ. But I hope to return to this subject at length on another occasion.

ART. VII.—*Fac-simile, Transcript, and Translation, with Remarks, of an Inscription on a Stone-Pillar at Jusdun, in Kattiawar.* By Mr. BHA'U DAJI'.

Read 14th July 1864.

ON the 15th August 1862, I submitted to the Society a fresh facsimile, transcript, and translation of the so-called "Sah Inscription" at Junágur; recording the construction of a bridge by Suvis'ákha, the Persian Governor of Kattiawar, appointed by Rudra Dámá. I then remarked that "Rudra Dámá appears to have been a grandson of Swámi Chashtana, and not his son; the inscription contained the father's name, but that part is unfortunately completely lost." Our learned Vice President, the Honorable Mr. Justice Newton, in his paper "On the Sah, Gupta, and other Ancient Dynasties of Kattiawar and Guzerat," read on the 10th September 1863, found this fact "an entirely satisfactory solution of the difficulty" regarding the reading of a coin in which the legend was imperfect, and did not give the name of the Sáh king, but was sufficiently preserved to enable Mr. Newton to make out that the coin was of the father of Mahá Kshatrapa Rudra Dámá.* I am glad to be enabled to restore the name of Rudra Dámá's father, lost both in the rock inscription and coin. The young Pundit who copied for me the Junágur inscriptions, has been fortunate enough to meet with a new inscription on the margin of a lake at Jusdun in Kattiawar. For this he is indebted to his own zeal in seconding my efforts, and to the courtesy and intelligence of the Kathi Chief of Jusdun, who induced my Pundit to stop and to visit the pillar. This inscription is brief, but it gives us the names of five Sáh kings, commencing with Swámi Chashtana:—

Rájá Mahákshatrapa Bhadramukha Swámi Chashtana; his son
Rájá Kshatrapa Swámi Jayadámá; his son
Rájá Mahákshatrapa.... Rudra Dámá; his son
Rájá Mahákshatrapa Bhadramukha Swámi Rudra Sinha; his son
Rájá Mahákshatrapa Swámi Rudra Sena.

The other individuals mentioned in the inscription were in all likelihood officers of the district.

* Journal Bombay Branch Royal Asiatic Society, January 1862, pp. 4 and 5.

karni in the south, and of Chashtana, Jaya Dámá, and Rudra Dámá in the north being satisfactorily established, I shall proceed to examine the dates that should be ascribed to them.

Although we know absolutely nothing of Ptolemy himself, fortunately his date is known. He certainly flourished in A.C. 139 at Alexandria, and survived Antoninus, and therefore was alive in A.C. 161. It is as well to remember that the geographical treatise of Ptolemy was based on an earlier work of Marinus of Tyre, but Marinus himself flourished in the middle of the 2nd century of the Christian era. Allowing a few years for precedence, we should be fully justified in placing Chashtana and Padumávi between A.C. 130 and A.C. 150. Padumávi's inscriptions are dated in the 3rd, 6th, 7th, 19th, and 24th years of his reign, and Gotamiputra's Commander-in-Chief's Násik inscription is dated in the 7th year of his own reign. Gotamiputra's northern conquests, however, appear to have been effected whilst his father was living, as they are recorded in an inscription dated in the 19th year of Padumávi's reign. Jaya Dámá's reign was therefore in all probability very short, and Rudra Dámá flourished, it is to be presumed, somewhere about A.C. 170. On the coins of Rudra Dámá's son, I find the date 104, or rather 114, as the best specimens show; and for Rudra Dámá's grandson we have 127 in the Jusdun inscription, and 140 on the coins. Rudra Dámá being placed in A.C. 170, his son Rudrasinha may well be assumed to have reigned A.C. 190; and as his coins bear the date 114, the only era which would give this result, is the S'akanripakála, which commences 78 years after Christ.

I shall now proceed to show that this S'akanripakála, or era of the S'aka-king, is that of Nahapána, in all likelihood a Parthian monarch, and a descendant of Phrahates. There are three inscriptions, at Carlen, Násik, and Junir respectively, which are dated, the Násik in the 42nd and the Junir in the 45th year; the date at Karlen being lost. The inscriptions begin with the simple words Varshé (in the year). The Jusdun inscription, dated 127, begins exactly in the same way.

One of the Násik inscriptions, which is dated in the 42nd year, is clearly older than those of Padumávi and Gotamiputra, by about 50 years, judging by the alphabet. The inscription states that Ushavadáta, the son of Dini'ka and the son-in-law of Rájákharáta Kshatrapa Naha-

pána, being married to his daughter Dakshamitra, constructed a cave and made magnificent charitable endowments near Násik. Ushavadáta is called a S'aka in another of the Násik inscriptions. He proceeded by the orders of the "Bhatáraka," *i.e.*, I presume, of Nahapána, to release Uttambhádra Hirudha [Herod?] at Malaya; the Málayas, a people of of the southern ghats, fled at his approach, but he compelled them to submit to the Uttambhádra Kshatris. Ushvadáta then retired to Pushkara, in all likelihood the holy place of pilgrimage near Ajmir. As Ushvadáta was a S'aka, it is proper to assume that Nahapána was of the same tribe, *i. e.* a Scythían or Parthian. The word Kshaharáta* was pronounced long ago to resemble Phrahates, one of the Arsacidæ, by Dr. Stevenson, but he supposed Nahapána was a Viceroy of Phrahates; whilst the direct and easy construction of the sentence leads me to interpret the title as meaning King Phrahates Mahákshatrapa Nahapána. Unfortunately the history of the Arsacidæ is not well preserved, and I am unable to decide the exact relationship which Nahapána bore to Pacorus or Artabanus the Fourth. Pacorus is admitted to have ascended the throne A.C. 77, after the death of Artabanus the Fourth, who is, I suppose, the same as Vologeses the First. Is the name Nahapána the same as Vonones? Is it to be presumed that Nahapána entered upon his conquest of India or became independent of Pacorus A.C. 78? His power extended southwards to Malabar, and he no doubt conquered or displaced the dynasty of S'átaváhana, which ruled for several centuries before at Paithana on the Godavery.

Padumávi is called Navanara Swámí, *i. e.* a new king, and he has also the title of the Swámi of Benákataká. Gotamiputra is also called the Swámí of Benákataká. Benákataká is, I believe, identical with Warangul, the capital of Telingana or Andhra. Some time after the displacement or destruction of the Sátaváhana dynasty by Nahapána, Padumávi from the south-east appears to have advanced towards the north and occupied Paithana; and his son Gotamiputra made still greater conquests towards the north.

From the Kathá Sarit Ságara it appears that a king named S'átaváhana ruled at Paithana, when Nanda reigned at Pátaliputra, *i. e.* about

* The name is also spelt Khagaráta, which is, I believe, the Magadhi form of Khaharáta. The popular name of Khengára in Kattiawar is, I presume, derived from Khagaráta.

325 years before Christ. The poet Gunádhya at the Court of Sátaváhana, collected in "Pisácha Bhásha" a great variety of stories, a Sanskrit abstract of which we have now in the shape of the Kathá-saritaságara of Sómadéva and Kshemendra. The Nánágháta inscription notices a Kumáro S'átaváhano, evidently a prince reigning in the neighbourhood of Paithana; this inscription is about 150 years later than those of A'soka; and as Gotamiputra is praised for re-establishing the glory of the S'átaváhana-dynasty, we may conclude, that princes of this dynasty ruled at Paithana from the 4th century before Christ to the 1st after.* The era of Nahapána may therefore be synchronous with his coronation on defeat of a S'átaváhana-king of Paithan. Nahapána does not appear to have had a son, and I presume that the father Chashtana was a descendant of a son of Dakshimitrá and Ushavadáta. Our learned Vice-President, Mr. Newton, has succeeded in finding a coin of Chashtana, in which Chashtana's father's name appears indistinctly.

The era which corresponds to the so-called S'álivahana era is the S'akanripakála. It is so called in the oldest grants of the Chálukyas.

A'ryabhata senior, the celebrated Indian astronomer, who states that the earth and not the sun moves, gives the date of his birth corresponding to A. C. 476, in the years of the Kaliyuga. He was a native of Kusumapura, *i. e.* Pátaliputra, and although he appears to have

* Jaina authors have also stories regarding S'ataváhanas of Paithana. Sudraka is said by Rájˌ Shekhara to have been a Brahman Minister of a S'átaváhana, who afterwards bestowed upon his Minister one half of his dominions, for rescuing his queen from danger. S'átaváhana is described by them to have made a collection of Gáthás. Whether the Sudraka of the Mrichakatika is this Brahman Minister and warrior I am not yet prepared to say. I possess a copy of 700 Gáthás attributed to S'átaváhana, having love for their subject. They are in mixed Prakrit. I have two Sanskrit commentaries on them. Bána and Dhananjaya have references to S'ataváhana's collection of Gáthás. The following novel names of poets are contained in the work, which is said in some of the Jaina MSS. to have been composed by the assistance of Pandits:—Bodisa, Chulloha, Makarandasena, Amararája, Kumárila, S'rirája, and Bhímaswámí. Kulanáth, the commentator, gives the following additional names:—Kavirája, Vishnudatta, Rati-ráaja, Paramarasika, Násira, Avarái, Kavva, Usala Jalaharadhwaṇi Kesava. There are allusions frequently to the Godavery, Narmada, Tapi, and the Vindhya mountains; one also to the liberality of Vikramáditya, to the yellow or rather brown robes of the Buddhist priests and to Buddha. The invocation is to Siva, and there are many allusions to him and Párvati, his consort.

visited Ujjayiní, he makes no mention of the S'áliváhana or Vikram eras.

The next most eminent astronomer is Varáha Mihira, who, on astronomical grounds, is supposed to have flourished about the middle of the sixth century after Christ. I have lately met with 509 S'akakála or A.C. 587, as the date of his death, in a commentary by A'marája, on the Khanda-Khádya Karana of Brahmagupta. Varáha Mihira shows some acquaintance with Greek authors, and gives a great many Greek astronomical terms. He informs us that the S'akendra-kála commenced in the year 3179 of the Kalíyaga. In another place he calls the era S'aka Bhúpa-kála, both the expressions signifying, era of the S'aka-king. Brahmagupta, who wrote in S'akakála 550 or A.C. 628, speaks of so many years having passed at the "end of S'aka."

Bhattotpala, who wrote his commentaries on the works of Varáha Mihira in "S'aka" 888, *i.e.* A.C. 956, explains the expression S'akendra-Kála as follows: S'aka means king of the Mleccha tribe, and the time when they were destroyed by Vikramáditya Deva is properly known as S'aka.

Bhaskaráchárya, who wrote A.C. 1113, gives the years of the Kaliyuga to the "end" or "death of the S'aka-King." There is no allusion to the era of Vikramáditya or Sáliváhana in the works of Fahian or Hiouen Thsang, the Chinese Buddhist pilgrims. They, as Buddhists, reckon from the Nirvána of Buddha.

In an able paper by the Rev. C. Alwis on the Principles of Singalese Chronology,* he observes:—"The Singalese have four eras by which they date the year of any event. That which is most familiar to the generality of the people is the Sáka Warusa, which is the year of some king of the continent of Asia, whose name was Sáka, and who was said to be the head of the royal house of Yavana (Grecian)."

Legendary tales in the south of India regarding S'áliváhana, as given in one of the Mackenzie manuscripts,† state that "S'áliváhana was born in the country of Ayodhya, in a potter's house under the influence of Athi Sheshan."

* Journal of the Ceylon Branch of the Royal Asiatic Society for 1856—58, page 184.

† Second Report on the Examination and Restoration of the Mackenzie Manuscripts, by the Rev. William Taylor, page 48.

Abu Rehan Mahomed Albiruni, the celebrated Arabian astronomer and author, who accompanied Mahmood of Ghizni in his expedition against Somnath, thus writes of the S'aka era:—

"The S'aka era, called by the Indians S'uka-Kála, is posterior to that of Vikrama Aditya by 135 years. S'aka is the name of a prince who reigned over the countries situated between the Indus and the sea. His residence was in the centre of the empire, in the country named A'ryávarta. The Indians cause him to be born in another class than that of the Sakyas; some pretend that he was a Sudra and a native of the town of Mansoora. There are even some who say that he was not of the Indian race, and that he was born in western countries. The people had much to suffer from despotism until they received aid from the east. Vikramáditya marched against him, put his army to flight, and killed him in the territory of Kuroor, situated between Multán and the castle of Luny. This epoch became celebrated by the joy which the peoples felt at S'aka's death, and it was selected for an era, principally by astronomers. On the other hand Vikramáditya received the title *Sri*, on account of the honour which he had acquired. But after all, the interval between the era of Vikramáditya and the death of Saka, proves that the victor was not the celebrated Vikramáditya, but another prince of the same name."*

Hemachandra has the following synonymes for Sátaváhana:—Hála, Sálaváhana, and Sálához, Runtala, Chauravindha, and Sasso, in the Desí Náma Málá.

We do not meet with the statement that the Saka era commenced with the destruction of the S'akas till the 8th century, and I cannot help thinking that the defeat of the S'akas by Gautamiputra is the event confounded by later writers with the real S'aka Kála adopted by Ushavadáta and the Sah kings. The difference between the S'aka Kála, A.C. 78, and the date of the northern conquest of Gautamiputra is about 60 or 70 years, and it is worthy of observation that a mistake of about 60 years runs through Buddhist chronology up to the 3rd century after Christ (*see* Turnour's Introduction to the Mahavanso, page 38); and

* Prinsep's Essays by E. Thomas. Vol. II. p. 168.

Not a single inscription or Copper-plate grant is dated in the Vikrama Samvat before the 11th century of the Christian era. The Vikrama Samvat was brought into use on the revival of Jainism and the establishment of the Anhilpura dynasty, in Gujarat.

I find the same error in the writings of the ablest Jaina author, Hemáchárya. In some cases the Vikrama era is confounded with the Śáka-Kála, and *vice versâ*. The Swetámbara Jainas place the Nirvâṇa of Mahávira 470 years before the Vikrama era; the Digambaras 605. The difference, it will be observed is 135, and I have no doubt it has arisen from the latter confounding the two eras, in clumsy attempts at calculating backwards, and then trying to make a correction by the addition of 135 years, which is the difference between the Vikramáditya and Sálivahana eras.

An inscription in the Kanheri caves, of about the same age as that of Rudradámá, mentions the name of a king S'akasena, who evidently ruled over the Concan. Along with the hordes of the S'akas, Scythians, or Parthians, or perhaps shortly afterwards, came the Abhíras, of whom I have discovered an inscription at Násik. One of their kings is named Is'warasćna, the son of S'ivadatta; judging by the alphabet, Is'warasćna appears to have ruled shortly after Rudradámá, perhaps in the neighbourhood of Násik. Were the Gáuli kings, in the neighbourhood of Násik, and of Trimbakes'wara, the same as the Abhíra kings? I am inclined to attribute the coin of Is'waradatta to one of the Abhíra kings. The difference of the letters of Ushavadáta's inscription and that of Rudradámá is, as I have stated, about fifty years. We may therefore now classify the Parthian rulers of India as follows:—

Kshaharáta, Mahákshatrapa Nahapána, A.C. 78.

Ushavadáta, his son-in-law, the son of Diniká, the husband of Dakshamitrá, 78 + 45 = A.C. 123.

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Swámi? Tika.

Swámi Chashtana, about A.C. 150, the contemporary of Ptolemy Claudius, at Ujjayiní. His son was

Jaya Dámá. His son

Rudra Dámá.

Rudra Sinha, son of Rudra Dámá, dated 102, 104, 105, 114.

Rudra Sáh, son of Rudra Sinha. 132, 138.

Yaṣa Dámá, son of Dáma Sáh. 15 (?)

Dámájáta Śri, son of Rudra Sáh. 154.

Vira Dámá, son of Dámá Sáh. 164.

Vijaya Sáh, son of Dámá Sáh. 168, 172

Dámájata Śri, son of Dámá Sáh. 178.
Rudra Sáh, son of Vira Dámá. 188, 198.
Viṣva Sinha, son of Rudra Sáh. 188, 200.
A'tri Dámá, son of Rudra Sáh. 210, 214.
Viṣva Sáh, son of A'tri Dámá. 217, 225.
Rudra Sinha, son of Svámi Jiná Dámá. 230.
Aṣa Dámá, son of Rudra Sáh. 238, 240, 23(?)
Swámi Rudra Sáh, son of Swámi Rudra Dámá. 292, 298.
Swámi Rudra Sáh, son of Swámi Satya Sáh.

For this arrangement I am indebted to the invaluable researches of Mr. Newton. The numerals are given from my own researches.

The capital of these princes, or at all events of Chashtana, was Ujjayini in Malwa, for which valuable piece of information we are indebted to Ptolemy.

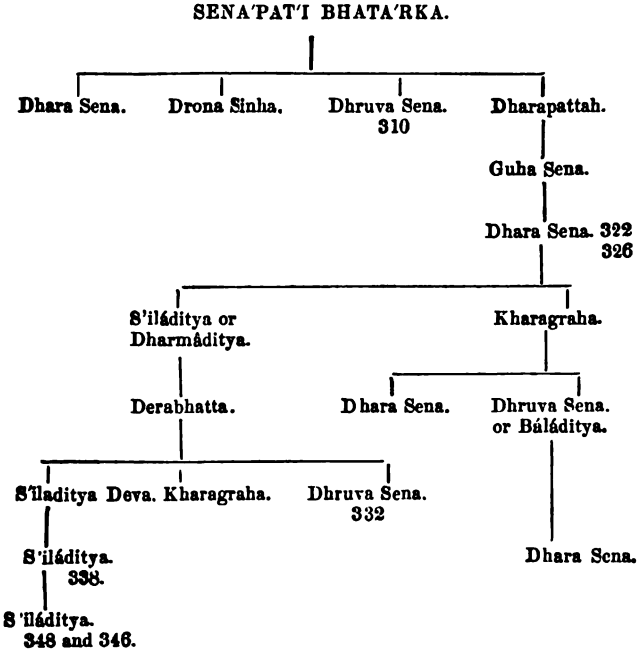
The coins of the so-called Sáh kings come down to 298 of the S'akanripakála, and the era of the Saka king having been so long and successively adopted, and accurately preserved on coins and inscriptions, became undoubtedly the best known and most prevalent era in India, as well as in Ceylon, Burmah, Báli, Java, and even Japan, to which Buddhism was carried from India in the early centuries of the Christian era.

The Valabhi copper-plate grants are dated from 311 to 348 Samvat. A copper-plate grant in the Society's possession, which has evidently been overlooked up to this time, actually calls the era S'akanrípakála, or, to be more precise, it is dated in the fourth century "Samvatsara S'atachatustaye," of the S'akanripakála. I have reason to believe that the grant is old, but there is evidence of its having been forged within 50 years of the last of the Valabhi grants as yet discovered. Whether the grant be genuine or not, the evidence in regard to the name of the era does not materially lose its value, as the forger has been careful not to give the exact year, but simply to state the century of the era, which we must accept as correct, as this forger may naturally be expected to avoid an error in date, which would vitiate the document more than any other single error.

The year 311 closely following on the latest date on the coins of the Sáh kings, indicates clearly that the Valabhis succeeded the Sáhs. A sentence in the copper-plate, which has hitherto not been translated

correctly, shows that they triumphed over a sun-worshipping people (Maitrakas). The Valabhis are generally supposed to have reigned long, but it is clear from the dates, as well as from the son of the minister of one of the early kings having served nearly the last king, that the dynasty did not last more than 40 years.

Exactly two years ago, I gave a correct genealogical table of the Valabhi dynasty, to which, in some instances, I am now enabled to give the dates from the copper-plates :—



The dates tally better than in any of the schemes yet proposed, with the date assigned by Jaina authors to Dhruvasena, in whose reign the Kalpa Sutra was publicly read, A.C. 466, at A'nandapura. I was inclined at one time to identify a Dhruvaputtah of Valabhi, noticed by Hiouen Thsang as his contemporary, and as the son-in-law of the son of Siláditya or Harshavardhana, with the Dharapattah of the genealogical table of the Valabhis, but it is now clear that Hiouen Thsang's Dhruvapattah is an entirely different monarch.

The latest date of the Valabh kings is 348, *i.e.* A.C. 426, and they appear to me to have been succeeded by Kumáragupta and Skandagupta. Regarding the various errors which have been committed in reading the dates of the Gupta dynasty, it would be waste of time now to dwell upon; but it is clear from the Junágur inscription, where the date is given three times, as well as from the Kuhaon pillar inscription, that Skandagupta flourished from 129 to 141 of the "Guptakála, an era which was established from the foundation of the Gupta dynasty."

Many attempts have been made to decipher and translate correctly the first lines on the Kuhaon pillar, containing the date. The grand source of error has arisen from putting a visarga after the word S'ánte (in the peaceful), the visarga not existing in the original S'ánte, being an adjective qualifying Rajyé. The correct rendering and translation, I submit is:—"In the month of Jyestha, in the year 141, in the peaceful reign of Skandagupta." The Benares copper-plate grants of S'rí Hastinah are dated in the 163rd year of the Guptakála (Prinsep's Indian Antiquities, by Thomas, Vol. II. page 251), and I have no doubt that the date on Toromána's coins, 187, is from the same era.

When did this era commence? is a question that cannot be answered with certainty. I am inclined to regard, with Colonel Cunningham, A.C. 318, as the commencement of the Guptakála. I have a Jaina manuscript which is dated in the 772nd year of the Guptakála, but unfortunately the corresponding Vikrama or Sáliváhana's year is not given, nor is it possible at present to ascertain the exact date of the author from other sources. It is remarkable, that A.C. 318 is equal to 78 + 240, *i.e.* the era commences four cycles of 60 after the Sakanripakála. The principal, and I may say the only authority for the Guptakála, is Albiruni, who says, that the era of the Guptas begins with the 241st year of the era of the S'akas. For my own part, I am not disposed to place implicit reliance on Albiruni, who blunders frequently in his facts and dates; not so much perhaps from want of zeal or ability, as from carelessness and imperfect knowledge of his informants.

We have the following dates for the Gupta kings:—

Chandragupta I.
Samudragupta.

Chandragupta II.	82—93	Guptakála.
Kumáragupta	90+?—121	„
Skandagupta	138—141	„
Bakragupta.		
Devagupta.		
Budhagupta	165—180.	„

The Allahabad pillar inscription of Samudragupta, who, according to this scheme, flourished about A.C. 400, gives us a long list of contemporary kings, and notices also the Shahan Shahi king of Persia, evidently one of the Sassanians. The list is as follows :—

Mahendra of Kosala.	Dakshinápatha, in Southern India.
Vyághrarája of Mahákantáraka.	
Mandarája of Kauráttaka.	
Swámedatta of Mahendrágiri and Kottáraka.	
Katayana of Airandapalla.	
Vishnu S'ápávamukta of Kánchi.	
Hastivarmá of the race of Nila-rája.	
Ugrasena of Valaka.	
Kubera of Devarándhra.	
Dhananjaya of Kosthalapura.	
Rudra-datta.	of Aćyá-varta.*
Matila.	
Nágadatta.	
Chandravarmá.	
Ganapati.	
Nága.	
Nágasena.	
Achyuta Nandi.	
Balavarmá.	

The Valabhi Samvat, if identical, as Albiruni says, with the Gupta-kála, is certainly not that adopted by the Valabhi princes, as their copper-plate grants are dated, not from 1 to 50, but, as I think, in the S'aka-kála from 310 to 348; the Valabhi Samvat then, must now be

* Journal Bengal A. S. Vol. VI. part. II. page 979. The list is, according to my own reading of the inscription, somewhat different from that given by Prinsep.

supposed to be the Guptakála introduced into Suráshtra by Kumáragupta* and Skandagupta.

Of about the same age as the inscription of Skandagupta at Junágur, is a copper-plate grant, dug out by the late Dr. James Bird from a tope at Kanheri. This is dated in the 245th year of a reigning dynasty, the name of which is not clearly copied, either in the copies published or in the copper-plate itself. A correct decipherment of the first line of this copper-plate would give us the name of a new dynasty. I read it as follows:—"Obeisance to the all-knowing: in the 245th year of the reigning dynasty of the Trikútakas, &c." The rest of the copper-plate is not correctly deciphered by Dr. Stevenson, but admits of no difficulty now.

A country named Trikúta is mentioned in one of the Ajanta inscriptions in connection with Láta and A'ndhra; and the dynasty of the Trikútakas which seems to have reigned two centuries and a half, appears to me to be the same as the "Sah" dynasty.

The Ajantá inscriptions enable me to trace a dynasty of Kailakila Yavanas in Vákátaka, a province between the Bay of Bengal and the S'rí Sáila hills, south of Hyderabad in the Deccan.† They appear to have ruled in eastern and central India, shortly after the "Sah," or to be precise, "Sêna," kings, the successors of Rudra Dámá. The dynasty of Vindhyasácti, the chief of the Kailakila Yavanas, according to some of the Puránas, may now be classified as follows:—

Vindhyas'actí.
Pravarasena.
Rudra Sena, grandson of Gotami, daughter of the king Bhavanága.
Prithvi Sena.
Rudra Sena II.
Pravara Sena II., son of Prabhávatiguptá, the daughter of Mahárájádhirája, S'rí Deva Gupta.
Deva Sena.

* Prinsep's Essays, by E. Thomas, Vol. I. page 234.

The Valabhi princes in my opinion were Skandagupta, the date of the last of the Valabhi monarchs being 348+78 = A.C. 426, and that of Kumaragupta 318+97 = A.C. 415.

† Journal Bombay Branch Royal Asiatic Society Vol. VII. page 53.

The connection of this family with the Gupta and Nága kings is worthy of note.

Budhagupta is the last of the Guptas whose date has been found. In the same site (Eran) and in nearly the character as the inscription containing Budhagupta's name, is one dated in the first year of Toramána, and the question naturally occurred to me whether he was not identical with the Tóramána of Kashmir, mentioned in the Rájá Taranginí.

In my Essay on Kálidása, read 11th October 1860, I remarked: "It is not unlikely that this Toramána noticed in the Eran pillar and Boar inscriptions (J. B. A. S. Vol. VII. pages 632 and 633) is the same as the brother of Hiranya, noticed in the 3rd book of the Rajá Tarangini."* I then proceeded briefly to give reasons which need not here be repeated. But the best proof that Toramána succeeded Budhagupta is afforded by the numeral attached to the inscription on Varáha's image at Eran, which I am now enabled to read as 100 + something effaced, whilst the coins of Toramána show 180 + some number under ten, the symbol for 100 being effaced. The era of the dates is evidently that of the Gupta Kála. Toramána flourished, therefore, A.C. 498, or rather a little after A.C. 500. Babu Rájendra Lal Mittra has read an able paper on the same subject,† and has come independently to the same conclusion.

His son was Pravarasćna, and I have shown in my Essay on Kálidása, that he was the king of Kashmir, when Hiouen-Thsang passed through his territories, both on his entrance into, and departure from India. Regarding this identification Professor Max Müller, in a letter to me, dated May 1st, 1862, reviewing my Essay on Kálidása, observes: "This is a very bold proceeding, for it makes Pravarasena II. nearly 400 years later than the date assigned to him by Professor Lassen. Yet I am bound to confess, that though the evidence is indirect and circumstantial, it seems to me irresistible."

But a great difficulty now begins to stare me in the face. If all I have stated about the date of Budhagupta, Toramána, and Pravarasena be correct, the date of the Chinese pilgrim Hiouen-Thsang, A.C. 617—6.

* Journal Bombay Branch Royal Asiatic Society, No. XXI. p. 220.

† Journal Bengal Asiatic Society, No. III. 1861.

is incorrect by about sixty years; *i.e.* Hiouen-Thsang must be supposed to have visited India sixty years earlier than what is made out from Chinese chronology. Such an assertion would scarcely obtain credence with the illustrious translator of the Travels of the Buddhist Pilgrims; but after thinking over the subject for a long time, and taking into consideration the evidence of copper-plate grants, and inscriptions on slabs in southern India, deciphered by Mr. (now Honourable) Walter Elliot, the conclusion at which I am compelled to arrive is, that Hiouen-Thsang's visit to India is to be antedated by about sixty years. In that case the dates I have assigned in my Essay on Kálidása to the great poet, as also to Harshavikramáditya, Pravarasena, and Harshavardhana, will have to be shifted backwards to the same extent. I shall now proceed to explain my reasons:—

We meet with grants of the Chálukya dynasty from Sakanripakála 411 downwards. All the facts and dates that have been disclosed by dozens of copper-plate grants found in different parts of India during the last 30 years, have tended to confirm one another; and all doubt regarding S'akakála being the same as the present S'alivâhana era, is removed by a comparison of the dates of some of the later Chálukyas noticed by Muhammadan writers in the years of the Hegira era, with that assigned to them by the copper-plate grants, in terms of the S'akanripakála. Hiouen Thsang informs us that the king of Mahárâshtra, when he visited the country, was named Purakésa, which is no doubt the same as Pulakési of the copper-plate grants. He describes the Marathas as brave and powerful, and that Harshavardhana of Kanoj, whom he calls S'iláditya, never succeeded in conquering them. Now according to the copper-plate grants there was a powerful king named Pulakési the 2nd, whose grant is dated 488, or A.C. 566, and who is described as having defeated S'rí Harsha,* the lord of the northern countries. If therefore Pulakési of Mahárâshtra and Harshavardhana of Kanoj were contemporaries of Hiouen Thsang, these two are distinctly indicated in the copper-plate grants, and with the date A.C. 566. Now we have placed the commencement of Tóramána's reign about the year A.C. 498, and as his brother Hiranya, who succeeded at the same time to the throne of Kashmir,

* Journal Bombay Branch Royal Asiatic Society, Oct. 1844, p. 5.

reigned 30 years, and Mátrigupta further reigned nearly five, the commencement of Pravarasena the second's reign would be A.C. 533, and its end 60 years later, *i.e.* A.C. 593. As the evidence regarding the existence of Pravarasena in Kashmir, whilst Hiouen Thsang was in India, has been pronounced irresistible by so great an authority as Max Müller, and as the date of his reign derived from inscriptions of Budhagupta and Tóramána exactly tallies with that obtainable for Hiouen Thsang from the grants of the Chálukyas, it is impossible to admit the correctness of the date assigned to Hiouen Thsang, and at the same time to present a consistent and correct chronological scheme of any of the Indian dynasties. Granting that Harshavardhana of Kanoj flourished A.C. 550, Harshavikramáditya must be placed in from 450 to 500.

APPENDIX.

Abstract of the Proceedings of the Society for the years 1863-64, 1864-65.

MEMBERS ELECTED.

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The Rev. D. C. Boyd, M.A.
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Bha'u' Da'ji'.—A Brief Survey of the Indian Chronology from the 1st century of the Christian Era to the 12th	The Author.
———Translation of an Inscription in Kathiawar, giving the names of five Sáh Kings, with Remarks	———
Birdwood (G. C. M.)—A Catalogue of the Trees of Matheran	———
Blanford (W. T.)—On the species of Otopoma occurring in Western India.....	———
Bühler (J. G.)—A first Notice of Sakatâyana's Grammar	———
Carter (H. J.)—Description of so-called "Lichen," found by the Honorable W. E. Frere on the Thull Ghât; with an Illustration	———
D'Souza (Mr. Apothecary)—A Catalogue of the Fishes indigenous to Sindh, &c	———
Forbes (The Hon. Mr. Justice) "Puttun Somnath."	———
West (Arthur A.)—Copies of Inscriptions from the Caves near Bedsa, with a Plan.....	———

PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC.

From 10th December 1863 to 30th November 1864.

At the Monthly Meeting of the 14th January, 1864, Dr. Birdwood, the *Honorary Secretary*, read Mr. Blanford's paper, as follows:—

"A species of the genus *Otopoma*, distinguished by a completely closed umbilicus, and differing widely in form from all other Indian operculated land shells, occurs abundantly in Kathiawar, and probably in other parts of Western India. It has been referred to *O. Clausum*, Sow., a shell originally obtained from Arabia and the island of Socotra. Having had, about a year since, the advantage of seeing original specimens of *O. Clausum* in the collection of Mr. Hugh Cuming, in London, I find that the Indian species is unquestionably distinct.

"Distinguished from *O. Clausum*, Sow. by its less depressed form, by the umbilical callus not being deeply excavated as in that species, and especially by its very different sculpture, and much smoother surface—that of the Arabian species being marked by close spiral lines.

"Mr. Theobald, who collected this shell in Kathiawar, remarked that it possessed the divided foot of the true *Cyclostomas*, and of which there is no trace in the genera *Cyclophorus*, *Pupiora*, or *Helicina*, and their allies. It appears, however, that this is not the only instance of members of the typical group occurring in India, for the species referred to *Cyclotus*, e. g. *C. Semistriatus*, Sow., have the same structure. It is not probable that many more representatives of the genus *Otopoma* will be found in India; the form belongs to an African type, and should other species be met with, they will probably be inhabitants of Sind, Beluchistan, or the Panjab, in which the similarity of climate to that of Persia and Arabia is accompanied by a prevalence of both animal and vegetable forms similar to those of South-Western Asia and Northern Africa."

At the same Meeting Dr. Bühler read a first notice on the Grammar of Sanskrit Shákátáyana. He announced that he had succeeded in procuring large fragments, and had hopes of recovering the whole of this interesting work.

The work ascribed to Shákátáyana is entitled the Shabdánushásana, and as the quotations from it contained in Panini's grammar are actually found in it, there can be no doubt that the book really belongs to his famous predecessor.

Dr. Bühler's paper was chiefly occupied by the proof of this, and by determining further the relation of the two grammarians. It would appear that Panini's work is based on Shákátáyana's, and is hardly more than a new edition of the latter. This fact throws a curious light on the credibility of the Hindu tradition according to which the grammarian Saint Panini received his grammar, or its seeds, from Shiva himself, and is represented as the head and founder of grammatical science.

The recovery of this work will be one of the most important steps in advance lately made by Sanskrit lore, as it promises to give entirely new information, not only regarding the history of Sanskrit, but also regarding the general literary history of India, the most curious fact being that Shákátáyana is asserted to be a Jaina.

At the monthly meeting of the 11th July, 1851, Dr. Birdwood, the Honorary Secretary, having read the following resolution of the Committee of Management:—

"That the Society be informed in their next meeting of the receipt of Mr. Cowasjee Jehanghier Readymoney's present of works on Oriental Literature, of the value of Rs. 5,000, and that it be recommended to the Society that acceptance of it be acknowledged in an appropriate letter addressed to the donor."

It was then proposed by Ráo Sáheb Vishvanáth Náráyan Mandlik, seconded by the Rev. Francis Gell, and unanimously carried:—"That the warmest thanks are due to Mr. Cowasjee Jehanghier Readymoney for his most valuable present to the Society of Works on Oriental Literature of the value of Rs. 5,000, as now reported by the Committee of Management."

At the same Meeting Ráo Sáheb Vishvanáth Náráyan Mandlik said, "The Translation of an Inscription in Kathiawar, giving the names of five Sah Kings, with remarks, which has just been read by Dr. Bháú Dájí, though short, is not on that account of less importance. By supplying the names of five kings, it will help to fill up a large gap

in the history of Kathiawar, and throw light on the history of Central India and the provinces adjoining. It will, I believe, also assist in fixing the chronology of early Indian history, and may throw considerable light on the era of *Shalivâhana* and *Vikramâditya*. Probably the next paper will give us more information on these bearings of to-day's paper. But in itself the paper read to-day is a very important and useful one, and deserving of the warm thanks of the Society.

At the Monthly Meeting of the 8th September 1864, Dr. Birdwood, the *Honorary Secretary*, read the following letter from Lieutenant J. D. Swiney, Deputy Consulting Engineer for Railways, Central India, dated Jubbulpore, 10th August 1864:—

Sir,—During the last few months I have been collecting implements in flint and stone, which are numerous in this neighbourhood. I generally come across them in granitic gravel, a few feet below the surface, and often broken pieces of them, on the surface of granite hills; others I have found in the bed of the Nerbudda River. They are of various kinds. Some resemble in every particular the knives spoken of by Sir Charles Lyell in his Treatise on the Antiquity of Man. Some are perfect, others in fragments; some are bleached white; many of these I have broken, and they mostly contain a core of coloured flint in the centre. This, I fancy, proves the age of these implements. But the most curious amongst my findings are some of which I have not been able to discover anything in books; they are in section polygonal, the facets being curved; many are barbed, others are trimmed for insertion into a spear-shaft. They vary from ½ to 3 inches long, and from ¼ to 2 inches in diameter. I have also secured a number of flint hatchets, oval and circular in plane, triangular in section; and one large axe, a most perfect specimen.

Curiously enough, many of the implements are marked with an instrument much resembling our punch, the diameter varying from that of a threepenny-piece, to that of a pin's head.

Can you inform me whether any of these flint tools have been discovered before in this country? I am aware that some tribes have, within a not very remote date, been in the habit of using flint tools—but did any such tribes dwell near Jubbulpore? And do not the bleached surfaces and coloured core of many of the knives point to an

earlier date? Again, does not their connection with granite correspond with their position in the European strata where they have been found?

I have written a paper on the subject, which I have forwarded with my best specimens to Sir Charles Lyell by overland route; and as I imagined the scientific societies at home would take an interest in the matter, my working parties are still continuing their search, and I have already obtained about 200 more since the despatch of about 300 to Sir Charles Lyell.

If your Society takes an interest in these matters, I shall be happy to forward them a few specimens to examine.

At the same Meeting Dr. Birdwood, the *Honorary Secretary*, also read the following paper from Assistant Apothecary V. D'Souza:—

Natural history of fish indigenous to Sindh, arranged according to Monsieur Goan's system, viz, "*apodal*," "*jugular*," "*thoracic*," and "*abdominal*." The fish found in *fresh* water are of spurious kinds, and only a few suitable to European taste, although the Sindhis eat greedily of every kind.

No. 1, "*Sooria*." Thoracic, prickly-finned. Is common throughout Sindh, and plentiful during the months of September, October, and November, the fin covering the gill with nine rays. Is supplied with two filaments on the upper lip; flesh pretty good, not bony; has air bladder.

No. 2, "*Singallee*." Thoracic, soft finned, has no scales. A membranous fin runs along the back, the fin covering the gill with six rays. Has three filaments of variable size on each side of the lower and upper lip; the back and side fins are armed with a sharp strong style, by which it inflicts a painful wound. The use of the fish aggravates *skin* diseases.

No. 3, "*Paboona*." Thoracic, soft-finned, head shaped like "cat-fish." Has fleshy beard on the upper lip, the fin covering the gill with seven rays. The abdominal, anal, and caudal fins united.

No. 4. "*Goj Boowan*." Apodal, the fin covering the gill with sixteen rays; grows to a foot and a half in length. Head terminating in a beak, body rounded. Plentiful during the subsidence of inundation. Is not a bony fish; flesh unlike that of eel. Abdominal, caudal, and dorsal fins united.

No. 5, "*Moondee.*" Jugular, soft-finned; dorsal fin is lengthened as far as the tail; the abdominal also reaches as far back as the tail in the same manner. Anus situated in the centre of the abdomen, at the commencement of the fin, the fin covering the gill with fifteen rays. Does not die quickly on removal from its element. Flesh pretty good, not bony. Has a very large head. It is a mud fish.

No. 6, "*Cago.*" Abdominal, soft-finned, the fin covering the gill has nine rays. Is armed with a strong indented bony spine on the back and the side fins, the one on the back has a bony foot-plate, to which it is attached by ligaments. The joint has three rounded heads fitting in the three cavities in the foot-plate, and moved by means of muscles. The mechanical construction of the fitting of this joint is such as to enable it to move on every side without difficulty or inconvenience. This fish can inflict a serious wound. However, it is fortunate that the spine becomes paralysed instantly on removal into the fresh air. It has a strong indented bony armour round the neck. Is a scavenger. The Sindhis prize this fish for its flesh.

No. 7, "*Tallee.*" Abdominal, prickly-finned, the fin covering the gill with seventeen rays. Is found abundantly in marshes and stagnant pools. The flesh has a muddy taste, and the use of it brings on fever. It is sold at a very low price, consequently largely eaten by the natives.

No. 8, "*Marookee.*" Abdominal. Prickly-finned, scaly, the fin covering the gill with fifteen rays. This also, like the above, is plentiful in stagnant water, but its flesh is dissimilar.

No. 9, "*Dumbree.*" Abdominal, prickly finned. Grows to a good size, and weighs from eight to twelve pounds. Is tasty and good when caught in large tanks, the River Indus, and in canals; but if taken from stagnant water, the flesh is then similar to that of the fish above described. The fin covering the gill with fifteen rays.

No. 10, "*Gunddew.*" Jugular, soft finned, fin covering the gill with eleven rays; wedge-shaped, having a remarkably small head as compared to its size. Tail cocked, the jugular, thoracic, abdominal and caudal fins united, forming a fringe on the lower edge. Has a filament on each side of the upper lip, grows to a great size, and weighs from forty to eighty pounds. Is found chiefly in the River Indus and large canals; flesh has no flavour; it is eaten freely by the Sindhis.

No. 11, "*Deud.*" Prickly finned, thoracic, fin covering the gill with fifteen rays. During the subsidence of inundation found abundantly in canals, fields, and every spot where the land has been subject to inundation. It is an inch and a half in length. Collected largely by the Shikarees and Moonas, and oil is extracted from it by allowing it to putrefy. The oil is sold in the market at two annas a seer, and employed chiefly for burning purposes.

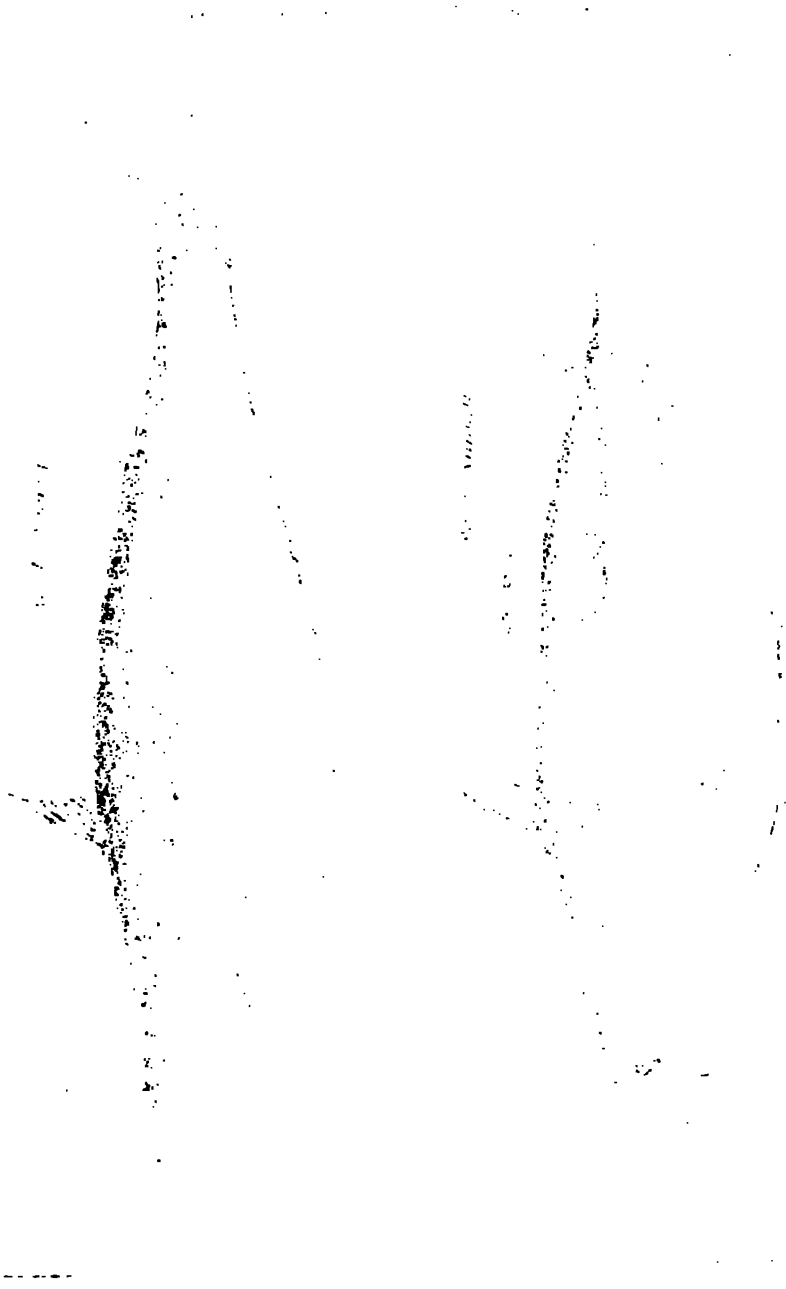
No. 12, "*Soor.*" Thoracic, soft finned, the fin covering the gill with four rays. Is found in pools, and in canals on the subsidence of water. Is of a dark mud colour, and armed on the back and side fins with a sharp spine, by which it inflicts a most painful wound. Has no scales, head flat, has four filaments on the upper and lower lips. The Sindhis say it is good eating.

No. 13, "*Jerka.*" Thoracic, soft finned, the fin covering the gill with eleven rays. Head large and bearded. Is found in tanks, the river Indus, and large canals; grows to a great size, and weighs from twenty to forty pounds. Has air-bladder. Pretty good when small, and during the months of January and February.

No. 14, "*Pallow.*" Prickly finned, abdominal, and migratory, the fin covering the gill with fifteen rays. Grows to about a foot and half in length, and weighs about four pounds. This is the most excellent fish in Sindh. It is tasty, but bony. It supplies the Sindhis with food, and Government with a good revenue. It is salted and exported to various parts of India. They commence their migrations about February, and ascend upwards, against the force of the current, as far as Bukkur Fort, near Sukkur, to deposit the spawn. The Sindhi fishermen say that this fish does not go beyond the fort—reason not given. The privilege of catching this fish is farmed out yearly by the Deputy Collector.

No. 15, "*Dye.*" Thoracic, prickly finned. Is a flat fish, the fin covering the gill with nine rays. In lieu of a thoracic fin, there are a pair of filaments proceeding from the chest; the dorsal and caudal fins reach as far as the tail. Body covered with scales, and variegated beautifully with blue and gold: collected plentifully during the subsidence of inundation. Flesh not good.

Remarks.—This forms nearly the whole catalogue of fresh-water fish found in Sindh. Several of them are caught in marshy situations, and their use has been found to be injurious. The only fish which are tasty, and fit to be eaten, are the "*Dumbra*" and "*Pallow.*" The



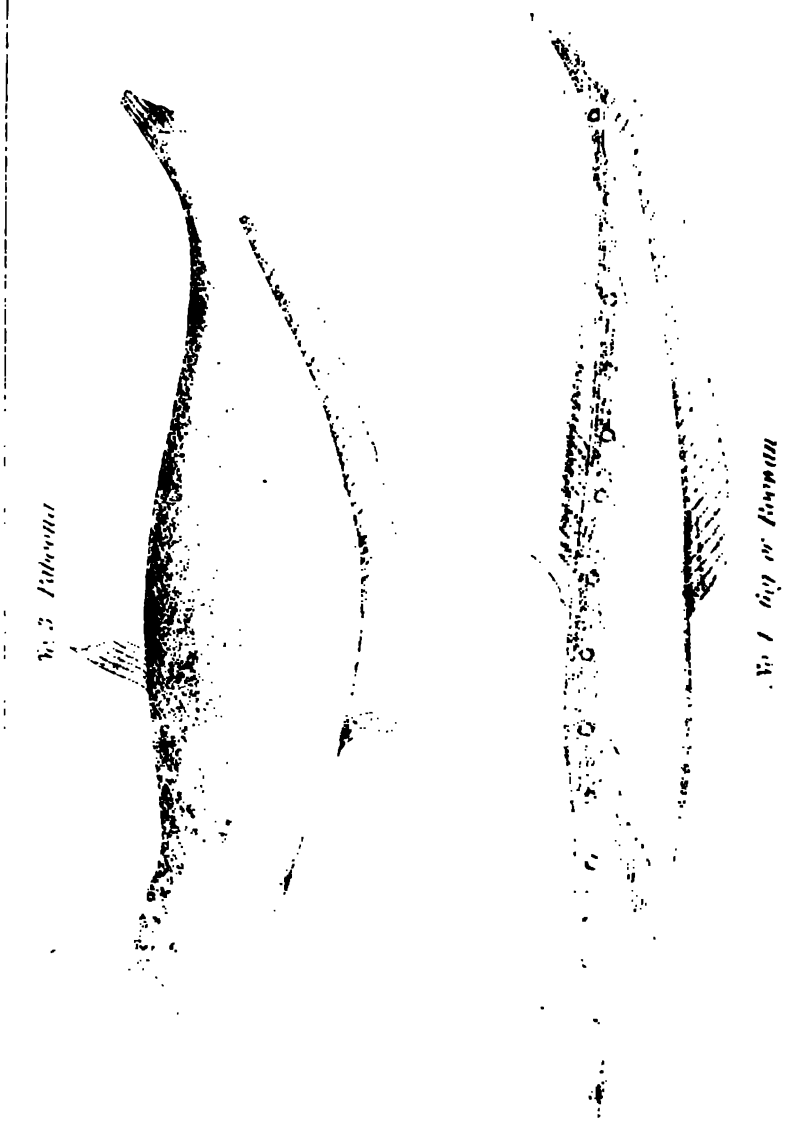


Fig. 1. Egg of Lawsonia.

Fig. 2. Labyrinth.

Tabular Statement.—The following table shows the number of works added to the Library, by purchase, in the past year, exclusive of periodicals:—

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History	28	44
II.	Natural Theology, Metaphysics, &c.	5	6
III.	Logic, Rhetoric, and works relating to Education	0	0
IV.	Classics, Translations, &c.....	4	4
V.	Philology, Literary History, and Bibliography.	7	9
VI.	History, Historical Memoirs, and Chronology.	34	89
VII.	Politics, Political Economy, and Statistics ..	14	23
VIII.	Jurisprudence	10	63
IX.	Parliamentary Papers, Public Records, &c.,	43	56
X.	Biography and Personal Narratives	53	79
XI.	Antiquities, Numismatics, Heraldry, &c.....	13	20
XII.	Voyages, Travels, Geography, and Topography	59	76
XIII.	English Poetry and Dramatic Works	24	40
XIV.	Novels, Romances, and Tales	33	139
XV.	Miscellaneous, and Works on several subjects by the same author	25	69
XVI.	Foreign Literature	7	26
XVII.	Natural Philosophy, Mathematics, &c.	7	7
XVIII.	The Fine Arts and Architecture	11	13
XIX.	The Science of War, and Works on Military subjects.....	6	8
XX.	Natural History, Mineralogy, Geology, &c. .	23	138
XXI.	Botany, Agriculture, and Horticulture	22	100
XXII.	Medicine, Surgery, and Anatomy.....	3	5
XXIII.	Physiology, Dietetics, and Medical Jurisprudence	1	1
XXIV.	Transactions of learned Societies, &c.....	26	58
XXV.	Dictionaries, Lexicons, Vocabularies, &c. ..	27	32
XXVI.	Oriental Literature	196	303
	Total of Works and Volumes..	681	1,408

Catalogues of the Library :—Manuscript catalogues, both alphabetical and classified, of the works added to the Library from 1st December 1863 to 30th November 1864, are laid on the table ready for the press. A classified catalogue of the books received in 1863 was published, and presented to all members early in this year.

Museum.—The Museum has received presents of Geological specimens and Coins from Colonel Pelly, Mrs. Hough, Mr. Kennelly, and Mr. McIlwraith.

Present of Coins from Mr. Cowasjee Jehanghier.—Mr. Frere having told the *Secretary* that he intended to part with his collection of coins before leaving India, Dr. Birdwood mentioned to Mr. Cowasjee Jehanghier that it would be very desirable to purchase it for the Society. This Mr. Cowasjee authorized Dr. Birdwood to do at once. It consists of modern coins, European, American, and Asiatic ; of ancient Bactrian, Parthian, Sassanian, Cufic, Gupta, and Sah coins ; coins of the Pathan and Moghal dynasties of India, and possibly the most complete collection ever made of rupees current in Western India, which were in 1844 called in and withdrawn from circulation. One room will be entirely given up for the exhibition of this collection and the coins already belonging to the Society.

Original Communications.—In the past year 9 original communications were read before the Society against 5 in 1862-63.

Journal.—A printed number of the Society's Journal ought to have been laid on the table to-day, but the authors of some of the papers have delayed its publication, owing to the time they have taken in carrying their papers through the press. But two volumes, bringing the transactions down to the end of the year, will be brought out together without delay. For the future, to prevent disappointment, each paper will be printed as read, and the copies given to the author for distribution amongst his correspondents.

Reduction of Subscription.—The Committee have again had the question of the reduction of the annual subscription under consideration, but regret that they cannot recommend any reduction for the present.

Alteration of Rules.—The Committee beg, however, to submit a Resolution to the Society, extending full privilege of membership to those members residing at any station upon the G. I. P. and B. & B. Rail-

way lines who may wish to avail themselves of it, by the payment of the usual subscription of Resident members.

Government Grant.—The Committee are happy to report to you that they have succeeded in their application to Government for a grant of Rupees 300 a month to assist the Society in the publication of a Bibliotheca, and their interests generally.

Financial Statement.—The Financial statement is satisfactory.

The Rev. Dr. Wilson rose to move the adoption and approval of the report read by the able and zealous Secretary. It was in all respects a satisfactory document, testifying as it did to the continued prosperity and usefulness of the Society, one of the most important institutions in Western India, and to the deep and effective interest taken in its advancement and efficiency by all its office-bearers during the past year. It was gratifying to observe the increase of its membership, more especially when it was remembered that its constituency now comprehended intelligent and liberal-minded natives of India, as well as Europeans who were its original founders and long its exclusive supporters. The enlargement of the library during the year was most thankworthy, more especially when the general character of the fourteen hundred volumes, which had been added to it was adverted to. In connexion with them it was most becoming in the Society to express the great obligations under which it had been brought to two of its honoured and generous native members. The presentation made by Mr. Cowasjee Jehangier had done much to supply the immediate wants of the Society in the matter of Oriental literature as furnished by the press of Europe. Through means of it the Society was now able to profit by the progress made in Eastern research in many of the countries of the West. Of similar importance was the considerate gift, of the same pecuniary value, of the Honorable Mr. Juggonath Sunkersett, which had furnished the valuable and beautiful works on Natural History which were deposited in the adjoining room, and which must prove a great help to every ardent and scientific student of the works of God in Bombay. The diversified character of the works purchased by the Society was also worthy of notice: literature, science, and art seeming to have had, what is so desirable, their proportionate attention. The museum, also, was evidently becoming richer and richer from year to year. The coins, ancient and modern, which had been obtained as mentioned in the report, and which would soon be displayed to advantage

in the new room lately granted to the Society by Government, were a most valuable acquisition. But what, it may be asked, have been, and are to be, the fruits all the Society's literary and antiquarian accumulations? The reply must chiefly be found in the works of its members, and in its transactions and journal. That no number of the journal had appeared for a very considerable time was to be regretted, though the report afforded hopes that this state of matters would not long continue. The great argument for the commencement of a local journal had been rapidity of publication, but this rapidity of publication had not at all times been realized. The remedy proposed by the committee was certainly an excellent one—the printing of each paper immediately after its presentation to the Society, without waiting for the number of the journal in which it would finally appear.

It would be observed, Dr. Wilson continued, that he had moved not only the reception, but the approval, of the Report of the Committee. If this motion were carried in its entirety, it would fore-close a separate action in the matter of the proposed reduction of the subscription to the Society, of which the Committee had expressed the opinion that it could not be carried into effect at present with a due regard to the interests of the Society. Should this course of procedure in the case be agreeable to the chairman and the meeting, he would now attempt to produce reasons for concurring with the views of the Committee, leaving it open to the friends of reduction to propose an amendment expressive of their views of the case. [The chairman here intimated that the course now proposed was quite consistent with the order of the meeting.]

The reduction of the subscription to the Society, Dr. Wilson then remarked, had often been proposed, and was certainly desirable, especially in the view of the now inadequate salaries of many of the officers of Government, if it could be effected without injury to the Society. Attempts to lower the subscription had been periodical throughout the past generation, as the learned General Vans Kennedy had assured the Society when he occupied its chair; and they had been periodical during the present generation, as many here present well knew. The last serious movement in this direction had been made by their zealous friend Col. French, under the auspices of the President for the time then being, the able and learned Judge Sir Erskine Perry. The proposal was then discussed most fully and freely; and it was negatived at the largest business meeting of the Society ever held, from

the conviction arrived at, after the examination of facts and figures, which showed that the Society would lose a third of its income, and effect an infusion of membership probably sympathising but in a limited degree with the objects it had been instituted to promote, by the reduction suggested. The first of the questions to be raised in inquiries respecting the matter was—Do the members contributing a hundred rupees per annum to the Society receive the value of their money? No one has yet ventured to answer this question in the negative, and no one can answer it in the negative who reflects on the advantages derived from the standard library, the best in Asia, here established; from the fresh supply of books constantly received from Europe; from the numerous newspapers and periodicals spread over the tables; from the numerous curious and interesting objects of nature and art to be found in the museum; from the airy and commodious rooms to which there is at all times access; and from the agreeable and profitable literary and scientific fellowship which are here enjoyed. Comparisons are sometimes made between the charges of the learned societies at home and this Society in a distant land. Attention was directed for example, to the Royal Society, the honour of our country, the annual subscription to which was only four pounds, after the payment of ten guineas as entrance money. This, it was justly said, was only about half the contribution paid to the Asiatic Society in Bombay. Be it so: India is not England; and the Royal Society is not the Bombay Asiatic Society. The Royal Society has its national and general endowments, and requires only a token of the homage of its members; but this Society has, from first to last, though not without Government patronage, been principally dependant on itself for support. Though not for a moment to be compared to the Royal Society it does for its members what the Royal Society does not profess to do for its members. It furnishes the reading of most of them in all departments of authorship, and particularly the literature of the East; it furnishes them with specimens fitted to assist in the study of both natural history and antiquities; it gives them, for meeting with one another and their friends, rooms, far more airy and capacious than those of any of our clubs; it combines the advantages of the learned societies at home, with, to a good extent, those of the London *Athenæum*. It does all this in subordination to the commendable object for which it was instituted—the investigation of the tongues and tribes, and customs, and manners, and literature and art of the East. It was found, after a

canvass of Bombay a few years ago, that the reduction of the subscription by one-half would get only a third, or a fourth, more members, which would diminish the resources of the Society, at the same time that it would increase its expense. It will be for the advocates of reduction to show it can be effected without injury to the finances of the Society, and to the intelligent and appreciating sympathy necessary to the prosecution of the higher objects which it has in view. It was not for the speaker to make light of what might be brought forward on these matters, though he had a right to allude to the real exigencies of the case. He concluded by moving the adoption and approval of the Report of the Committee, expressing at the same time the best thanks of the Society to all the office-bearers for their efficient services during the past year.

Mr. Kennelly, in proposing the following amendment, viz., in Art. XXI., that for the words "one hundred" there be substituted the word "fifty," and that for the word "fifteen" there be substituted the word "ten" said he, as a comparatively junior member, felt somewhat diffident in accepting a position which pertained to some member with more weight and influence with the Society than himself. He had long felt the necessity there existed for a reduction in their annual subscription, which he thought, however well such might support the views of the book-reading portion of the Society, had a tendency destructive to its operations and views as a scientific body.

He heard it had been said that to lessen the subscription would be in a measure to vulgarise the Society. This, he trusted, could not be true of any member; but granted that an argument of such a nature had been attempted, it was met by the simple fact that whether the subscription remained at Rs. 100, or became reduced to Rs. 50 per annum, as he proposed, the principle of admission by ballot was left untouched. The chief argument brought forward was, that to lessen the annual subscription would be to cripple the Society's usefulness, or, in other words, the income of the Society would thereby become so curtailed as would neccessitate a reduction in the number of books, &c., supplied to members.

Mr. Kennelly said he did not attach great weight to this argument, or he believed that the reduced subscription would add considerably to their list of members, and if not at once, would before long place the Society in a position with regard to funds as favourable as it now holds.

But granted the soundness of the argument. The Society ought not to lose sight of the fact that its legitimate aim is the advancement of science; and that to tolerate any rule inimical to such an aim is to nullify the intentions and wishes of the founders. The subscription of Rs. 100 Mr. Kennelly held to be such a rule, for it tended to exclude gentlemen, some known to him, who, with a lower subscription would gladly seek membership, and give to the Society that of which it now feels the loss, namely, matter for its transactions. He could not but feel surprised that while the Royal Society—the first Society in the world, he did not hesitate to say—levied an annual subscription of £4, with, he believed, a large fee for entrance, the Chemical Society £3, the Royal Astronomical Society £2, and the Royal Geographical £2; only this Branch of the Royal Asiatic levied £10—a fact from which he held there could be but one deduction, namely, that it tended to exclude useful and working, but not wealthy members, to the sacrifice of the Society's best interests and aims. He appealed, therefore, to the Society to throw down the barriers that existed against the admission of such a class, and thus place the Society on a foundation consistent with the principles marked out for it, by its founders, as a scientific body.

Dr. Birdwood said Mr. Kennelly ought to have founded his amendment upon figures. He had long wished to have the subscription reduced, and so had the Hon'ble President. The Society from the first had been chiefly kept up by the servants of Government, but now, crushed as they were under the prosperity of the country, they found it hard to subscribe, while very few of the numbers of Englishmen brought to Bombay by its trade cared to join the Society. He had therefore proposed to the Committee to reduce the subscription to Rs. 75—the lowest rate which he, as a responsible officer of the Society, could recommend. As they had just received a grant of Rs. 300 from Government, this reduction would not involve any direct loss—in fact it would leave a working margin of Rs. 790. Others thought that a reduction to Rs. 75 would satisfy no one, and also that the Government grant should be left out of all calculation on the point. Hence the Committee would not recommend any reduction, and they would vote together against it. If, moreover, Mr. Kennelly's amendment, viz., to reduce the subscription to Rs. 50 a month were carried, he would regard it as a vote of want of confidence, and leave it to the mover of the amendment to carry on the business of the Society for the year ensuing.

Dr. Kane said that he would only ask permission to make a few remarks in support of what had been said by Mr. Kennelly. It had come to his knowledge on various occasions that military officers on the staff, chaplains, and missionaries, any of whom would have been a credit and an ornament to the Society, had been prevented by the *res angusta domi* from joining its ranks, and he thought that a rate of subscription which excluded such a class from the Society ought to be reduced.

Mr. Gumpert said the increase of members during the past year and the state of the accounts, showed clearly enough that the present rate of subscription worked very well. He referred to the rates of subscription and entrance fees for admission to our social clubs which furnish "food for the body," as being high in comparison to the rate of our learned Society which supplies "food for the mind," and said his opinion was that the present rate would not be a bar to any who otherwise intended to become members, and cared for the advantages offered them by this, the principal learned and scientific Society in Western India.

While opposing Mr. Kennelly's amendment, he felt assured Mr. Kennelly had brought this subject forward because he thought conscientiously that he would further the interests of the Society, and he was sorry to hear the learned Secretary of the Society consider the subject as one involving the question of confidence or no confidence in the committee.

Mr. Taylor said the arguments that had been adduced in favour of reducing the subscription to the Society were neither adequate nor convincing. Even on financial grounds it would require more than double the recent large accession of members to keep up the income of the Society to its present amount, which did little more than cover the expenditure, an expenditure inevitably increasing in every way; and he did not believe it was possible to obtain such an increased number of subscribers at a reduced subscription, of those who were most suitable and eligible to be members of the Society, and at the same time keep up the funds of the Society in their present flourishing state.

Mr. Taylor believed that the present rate of subscription was never an element in the consideration of those who wished to become members of the Society, nor prevented any one from joining whose taste and inclinations would otherwise lead him to do so.

The practice of the Royal and other learned Societies at home was adduced in favour of the proposed change, but he believed when all the circumstances were taken into consideration, the analogy derived from these Societies would be found in favour of our present practice. True Mr. Kennelly had said that he knew of many persons learned and versed in science who were prevented from joining the Society on account of the high subscription, but as no particulars and no facts were given it was of course impossible to grapple with mere assertions. One assertion was as good as another ; when the names of the men of science and Oriental lore— which no doubt the Society needed—were mentioned, Mr. Taylor said he would believe in them ; but in any case he thought it would be most unwise on the part of the Society to alter a rule which hitherto had worked so well—under which the Society had prospered, and he had no doubt would go on prospering and prosper.

Mr. Maclean agreed with Dr. Birdwood that the propriety of reducing the subscription depended solely on the financial condition of the Society. Now, referring to the balance-sheet before the meeting, he found that the average annual expenditure (including the increase mentioned by the Secretary) amounted to about Rs. 13,000. The resident members of the Society, now paying Rs. 100 a year each, numbered 115. Supposing the subscription were reduced to Rs. 50, the income from this source would be Rs. 5,750, and adding Rs. 300 for non-resident subscribers, the total subscriptions would come to Rs. 6,000. The Government grant of Rs. 300 a month, added to this, made their income Rs. 9,600 a year ; so that the balance of expenditure over income would only be Rs. 3,400. After a year then, 68 new members in 1865 would supply this deficiency ; and as more than 50 new members had joined in 1864, paying the higher rate of subscription, it was reasonable to expect that the members of the Society would be increased by at least 100, were the subscription reduced. There seemed, therefore, nothing to fear with regard to the pecuniary results of a reduction. In conclusion, he would venture to say that Dr. Wilson took somewhat too scholarly a view of the position of the Society. The library might be made much more generally useful than it is at present, without lowering the character of the Society ; for, if a rush of novel-readers did take place, surely the influence of the men of science on the Committee ought to be sufficient to keep the crowd in due subordination.

Dr. Wilson, in reply, said that it appeared from the indulgent view which had been taken of the finances of the Society by the advocates of reduction on this occasion, whose motives were of the best character, that they were founding to a good extent on the liberal contribution of three huudred rupees a month lately voted to the Society by Government. This sum would no doubt be an important item in the future income of the Society; but it must be borne in mind that it had a special destination. It was not intended to relieve the members from their usual contributions to the support of the library, and the establishment maintained for their own benefit; but for the extension of the labours of the Society in Oriental research. The similar contribution long given to the Asiatic Society in Bengal, was wisely devoted to the publication of the Bibliotheca Indica, a most valuable collection of Sanskrit, Arabic, and Persian texts; and we, too, in Bombay, it must be remembered, have a similar work to effect. The publication of Oriental texts proceeds but slowly, and it needs all available help in the West as well as in the East of India. We have here, too, peculiar duties devolving upon ourselves. We have the principal *documenta* on which the History of the Maráthás is founded, to collect, arrange and illustrate, for as yet we have fewer of these *documenta* in our possession than are to be found in the collection of the late Colonel Mackenzie, at Madras. We have the literature of the Maráthás, (for they have a literature forming a curious commentary on many of their institutions and customs) also to collect and illustrate. Even the printing of our Journal, for which no charges have been made during the past year, is a serious matter, especially in view of the high charges necessarily made by the press in Bombay. It would certainly be very unbecoming for the Society to do less than usual for its interests now when the Government has come forward to give it liberal assistance in the least personal department of its operations.

The Hon. the President confirmed what had just been said by Dr. Wilson rsepecting the objects of the monthly sum granted by Government, and expressed his belief that it would not be a very proper or graceful act for the Society, on the receipt of this bounty, to diminish its own contributions to its general fund.

Mr. Kennelly, on this assurance from the chair, begged to withdraw his motion.

The following amendment in the Society's Rules was submitted for discussion by the meeting:—

Art. VII. "That after Caranja add, or station on the line of the G. I. P. and B. B. & C. I. Railroads."

This having been put to the vote was carried.

The Hon'ble Mr. Frere, in resigning the office of President, then made the following address to the Society:—

In a paper which he read to the Society at the Annual Meeting held on the 22nd November 1855, our Honorary President reviewed the present state of Oriental, Antiquarian, and Geographical Research connected with this side of India: —

"Doctor Wilson concluded by pointing out what he thought were our then *desiderata*. I will not reiterate what has been said by one so much better able to address you on that subject than I am; but I will now with your permission, at this the last Anniversary Meeting at which I shall preside, carry out what it was my intention to have done at our Annual Meeting in 1854, the first after I had the honor of being elected your President. It was then my wish to have given you an outline of the *History* of this Society. The occasion would have been most suitable, as the Society had then been just fifty years in existence. Circumstances, however, prevented my fulfilling my intention, and an equally favourable opportunity could not recur, but we may perhaps be allowed to accept the present as not a very inappropriate one.

"The History of the first ten years of this Society is given in the advertisement to the Transactions of the Literary Society of Bombay, published in 1819. From that we know that the first Meeting of the Literary Society of Bombay was held at Parell, on Monday the 26th November 1804. Seventeen persons were present. Among them, the Governor Jonathan Duncan, Sir James Mackintosh, Lord Valentia, Dr. Helenus Scott, Mr., afterwards Sir C. Forbes, Sir Jasper Nicholls, Major, afterwards Colonel Moor, Mr. Erskine, and Mr. Salt; an array of names, the equal of which we may, I fear, seek for in vain, among any seventeen who could now be collected together in Bombay or in India. Of the Infant Society I cannot probably do better than read the description given by Mr. Mackintosh in the life of his Father, Vol. 1., p. 236.

"Mr. Mackintosh says,—'Before leaving England Sir James had resolved to do all in his power to promote the progress of knowledge within the future sphere of his influence; and, among other means of effecting that purpose, to institute, at Bombay, a Society for the

purpose of investigating the philosophy, sciences, arts, literature, geography, and history of India. He was, perhaps, at first somewhat discouraged by finding many fewer persons at the Presidency who took an interest in such inquiries than he had expected. From the early period of life at which all gentlemen intended for the civil and military services in India left home, few of them could have received the benefit of a scientific or classical education. Their early studies had had a practical direction, and the bustle and activity in which they had spent their lives after entering the service had left little leisure for pursuits merely literary, or for historical investigations that seemed to terminate in mere curiosity. Yet, having seen much of a new country and strange manners, they had something to tell, if they had not fallen into that error which is so difficult to be shaken off, even by the most intelligent men, the notion, what has long been familiar to themselves, cannot be the object of surprise or curiosity to others. Besides few of them had any habits of writing except on official concerns, and they were in general unwilling to commit themselves on what to them seemed new and dangerous ground. Even the medical gentlemen, whose education was necessarily more complete, had in general left Europe at the earliest practicable period: when they had finished the studies strictly necessary for their admission into the service, in order that they might not lose rank, which depended solely on seniority; and in consequence few of them had posessed leisure or opportunity to enter deeply into those important collateral branches of study, chemistry, botany, mineralogy, natural history, &c., for an acquaintance with which we generally look to the members of that profession. Sir James, from the commanding view which he took of the varied subjects of human knowledge and of their comparative value, from his frank, open character, his candour and indulgence for even the most imperfect effort to please or instruct, was admirably fitted to urge forward and direct such an institution. But, perhaps, the very splendour of the reputation which had preceded him to India had its evils, and partially obstructed his designs. Convinced, however, that to bring together men who were engaged in the same pursuit was the best mode of kindling their zeal, and of enabling them mutually to verify the extent of their acquirements. After some previous communication, he had called a meeting of 'several of the leading men of the Island at his house at Parell, on the 26th day of November, when the Literary Society of Bombay was formed.'

"'Of the original members of the Society Governor Duncan was a proficient in the Persian tongue, and intimately acquainted with the characters and manners of the natives of India; Major Edward Moor was the author of an interesting narrative of the proceedings of Lieutenant Little's detachment, which threw much light on the habits of the natives of the interior of India, and on the geography of parts of the country then little known; Dr. Robert Drummond had published a grammar of the language of Malabar; Major David Price, who has since been distinguished by his memoirs of Mohammedan History and other valuable works on Oriental subjects, was already known for his acquaintance with Persian Literature. Colonel Boden, who has since founded the Sanscrit professorship at Oxford, had made some progress in Mahratta learning. Captain (the present Major General) Sir Jasper Nicolls was one of the first to promote the views of the Society by his remarks on the temperature of the Island of Bombay; and Dr. Helenus Scott was known as a physician by various chemical speculations. Lord Valentia (now Earl of Mountnorris), and Mr. Salt (afterwards Consul-General in Egypt), being then in Bombay were present at this Meeting, and became members of the Society. A proposal made to appoint the Governor Patron of the Society was, after some conversation, set aside, on the ground that, as a literary body, it should preserve a character of perfect independence; an opinion in which Mr. Duncan himself warmly concurred; conceiving it to be sufficient honour for any man to be allowed to forward such objects, as an associate, on terms of perfect equality.

"'The Society soon after, on the suggestion of the President, published an advertisement,* intimating an intention to offer annually a gold medal as a prize for the best essays on subjects to be announced. That for the first year, and no other was ever published, was 'to illustrate as far as possible, from personal observation, that part of the Periplus of the Erythrean sea which contains the description of the coast from the Indus to Cape Comorin.' Sir James translated from the Greek a portion of the Periplus referred to, which was printed for distribution. It was a literal translation, with a few useful notes, containing the conjectures of former writers as to the appropriation of the ancient names to modern places. No essays, however, were presented, and the plan was not persisted in.

* Dated 31st December, 1804.

"'Soon afterwards a plan for forming a comparative vocabulary of Indian languages engaged his attention. His philosophic views enabled him to see that the execution of such a design was better fitted than almost any other to throw light on the descent and connection of various nations of the east, as it might afford data for penetrating far beyond the period of recorded history. His plan he explained in a paper, read in the Society on the 26th of May 1806, exactly two years after he landed in the Island. It was printed and circulated at the time, and has since been reprinted in the first volume of the Society's Transactions. It was founded on the celebrated comparative Vocabulary of the Empress Catherine, and contained about two hundred and fifty additional words. 'It is my intention,' says he, 'to transmit to the various governments of British India, a list of words for an Indian Vocabulary, with a request, that they will forward copies to judges, collectors, commercial residents, and magistrates, directing them to procure the correspondent terms in every jargon, dialect, or language spoken within the district committed to their trust; and respecting the languages spoken without the Company's territories, that the same instructions may be given to residents at the courts of friendly and allied States, as far as their influence may extend. I shall propose that they may be directed to transmit the result of their inquiries to me; and I am ready to superintend the publication of the whole vocabulary. It is particularly desirable that they should mark with great precision the place where any one language, dialect, or jargon, or variety of speech ceases, and another begins; and that they should note, with more than ordinary care, the speech of any tribes of men, uncivilised, or in other respects different from the Hindoo race, whose language is most likely to deviate from the general standard. Mixed and frontier dialects, for the same reason, merit great attention.'

"'A short time before the publication of the comparative vocabulary (Feby. 24, 1806), Sir James, as President of the Literary Society of Bombay, had addressed a letter to the President of the Asiatic Society, proposing a general subscription to create a fund for defraying the necessary expenses of publishing translations of such Sanskrit works as should seem most to deserve an English version, and for affording a reasonable recompense to the translators where their situation made it necessary. It is written with his usual extent of views and felicity of language. Some difficulties occurred to the Committee of the Asiatic

Society to whom the letter was referred; but that body came to the resolution of publishing, from time to time, in volumes distinct from the Asiatic Researches, translations of short works in the Sanscrit and other Oriental languages, with extracts, and descriptive accounts of books of greater length. The Notices des Manuscrits de la Bibliotheque du Roi, and the publication of the Oriental Translation Fund (for the institution and support of which Eastern learning owes so much to the Earl of Munster), afford practical examples of the assistance to knowledge that may be afforded by such a plan.'

"In 1805 the Society bought for Rs. 16,000 the Bombay Medical and Literary Library which had been founded in 1790 by the Medical gentlemen of Bombay, and increased by additions from England, which I must mention to the honour of the late Court of Directors, were sent out from time to time freight free on board the Company's ships. I have not been able to find a catalogue of the Library, but the books must have been but few; for one of Sir James Mackintosh's last acts before leaving Bombay on the 5th November 1811, was an attempt to rectify the want which was felt from the Society not possessing a good Library. The remedy applied was a request to Sir James to send out a collection of standard books best fitted to the formation of a Public Library, as well as to order annually the principal New Publications as they appeared, on a scale suited to the Funds of the Society. But even with this assistance no very large Library was formed, for the first Catalogue I find of the Library printed in 1817 contains only 1412 works including those then expected from England, and a collection of books on Oriental Literature presented to the Society by Government in 1812.

"Since this, in 1820, Mr. Elphinstone presented the Library with a large collection of books in foreign languages, and Government in 1826 gave us a handsome present of MSS., so that with other presents and purchases the Library now contains about 20,000 works.

"In 1815 it was agreed, on the motion of Captain Basil Hall, R.N., to open a museum for receiving antiquities, specimens in Natural History, the arts and mythology of the East. I cannot find any list of the contents of the Museum at any given date, but an acquaintance with the Society of upwards of 30 years enables me to say that it languished for several years until we received presents of coins from Sir Alexander Burns, and minerals from Dr. Malcolmsen, and since then our coins

have increased, so that with the present just made to us by Cowasjee Jehanghier, we have a handsome and valuable collection of coins, and above 12,262 specimens of Antiquity, Natural History, Arts, and Mythology in our Museum.

"The Transit Instrument presented to the Society in 1815 by Mr Money "as a small tribute of his grateful respect" was made over to the Observatory at Colaba in 1823, the Society never having been in possession of a room in which it could be placed; though it was in the same year in which they received the Instrument that the Society recommended Government to erect an Observatory, and informed them that the Society had a Transit Instrument fit for the object contemplated. The Court of Directors in 1818 sanctioned Rs. 2,000 for erecting an Observatory, the Society engaging to defray any excess beyond that amount. The Observatory is now, I know, engaging the attention of Government and the Geographical Society, and the subject originally taken up by this Society belongs rather now to the Geographical Society than to us.

"In 1815 Sir James Mackintosh and Sir John Malcolm were appointed to revise the contributions to the Society, and in 1821 the Society published these revised contributions in three volumes of Transactions, which met with the reception they deserved from all interested in Oriental literature, and have become a standard work, procurable, however, I am sorry to say now with great difficulty.

"In 1827 the Literary Society of Bombay was grafted as a Branch on the Royal Asiatic Society of Great Britain and Ireland, and from that time to 1841 all literary communications from the Branch Society were sent to the Parent Society in England, and appear in the journal of that Society.

"In 1841 it was determined to publish a Quarterly Journal of our own, and Mr. Orlebar, our then able and accomplished Secretary, undertook the duty of Editor, and his successors in the office have continued to perform the same duty. The journal never was what it was originally intended to be, a Quarterly journal, but in the last 20 years, six volumes of some 4 or 500 pages each, have been published, and if we may judge from the applications made for copies of it by Societies and individuals, not only in England, but on the Continent and in America, we have no reason to be ashamed of our work.

"I mentioned above that the first meeting of the Society, held in November 1804, consisted of 17 persons, we now number 204, of these about 160 are Europeans and the rest natives. In 1811 subscribers were admitted to the Library but not the privileges of members, and it was in that same year that the subscription was raised from Rupees 65 to Rupees 100 per annum, at which amount it has continued ever since.

"Those of you who have been as long connected with the Society as I have been, will recollect the great opposition which was made in the year 1833 to the admission of a native as a member of the Society. It is a good rule of our Society that no record is ever kept of those who have been proposed as members and black-balled, but it is now a matter of history that notwithstanding the exertions made by some of the most popular and influential of our members, they signally failed in getting this native admitted into the Society as a member, and it was not until Manockjee Cursetjee had been elected a member of the Royal Asiatic Society, and his friends claimed as a right for him to be admitted a member of this Branch Society, that the door was opened. All honour be to him for his characteristic perseverance and indomitable courage on this as on all occasions. After he was admitted—the Hon'ble Juggonath Sunkersett, Sir Jamsetjee Jejeebhoy, and others soon followed: and good reason we have not only to be proud of our native members, but to be grateful to them for the splended additions they have made to our Library and Museum. To whom are we so much indebted for presents of Books, and a large and costly collection of coins as to Cowasjee Jehanghier Readymoney, Esq., and the Hon'ble Juggonath Sunkersett; and have not Bal-Gungadhur Shastree, Dr. Bháú Dájí, and Dhunjeebhace Framjee been large and useful contributors to our journal. Gifts and contributions such as these may well make the Society proud, and grateful to our native members. Sixty years ago, the year after the Society was formed, Sir James Mackintosh wrote to Government suggesting the Establishment of a public Library, and the building of commodious apartments for its reception, and in which the Society might hold its meetings. He also asked for Philosophical Apparatus. Government sanctioned the Society's raising by Lottery for one or two seasons, the funds necessary for this undertaking, and which were estimated at a lac of Rupees. But it was not until 1817 that the Society subscribed Rupees 10,000 towards building the Town

Hall. I have not been able to discover where the Society met after they ceased to meet at Parell, until their meetings were held in the Rooms where first I knew the Society, near the Bank, now occupied, I believe, by Jaffer Sulliman & Co. You will imagine that the space there was confined, and that it was with great satisfaction that, on the 26th November 1830, the Society moved into these rooms which had been furnished for them by Government. There was however, one loss which we sustained, and that was in our camphor-wood book-shelves and cases. It was not remembered until after they were sold as old furniture, for, I think, less than Rupees 200, that the book shelves were all of camphor-wood, and that it would have been good economy to have kept them.

"We are now again feeling cramped for space, and though our energetic Secretary is making the most of the rooms, we hope the day is not far distant, when, if the Society flourishes as it has hitherto done, we shall be obliged to ask assistance from Government in the grant of more rooms.

"The time will probably be deferred, if the company now forming in Bombay to establish a circulating Library be carried out. You will then no longer require to be supplied with novels and light literature, you may even part with that you have; but then you will be obliged to reduce your subscription and your number of subscribers will certainly be reduced, for we are well aware that not all our members care to belong to the Society purely for the reasons for which it was founded "the investigation and encouragement of Oriental Arts, Science, and Literature." But many will leave us when they can be better supplied with the literature of the day for Rs. 50 or less per annum. When that day arrives, and for its early dawn you must be prepared, the Society will become what Sir James Mackintosh intended it to be, and we might then open the doors more widely to those who would seek entrance to a purely scientific and learned Society. But we must continue to bear in grateful remembrance the obligations we are now under to those who, looking only for the literature of the day, have by their subscriptions and membership enabled us to carry out the higher object our Founder had in view, and I think it has always been lost sight of in the discussions we have had on the subject of reducing our subscriptions, that the comparison in the rate of our subscription is not with the Royal Society, the R. G. S. or R. A. S., but with any Learned

and Scientific Society plus the Circulating Library and the Reading Room. When to the subscription in England to the R. A. S. is added the subscription to the Circulating Library and the Reading Room, the subscription to our Library, with the expense of getting books out here will not be found extravagant.

"There is also another way in which you may increase your members and your funds even after the secessions. I have just mentioned a method which you have this day sanctioned and adopted. Few persons until they become resident in Bombay derive any benefit from the Library, they pay as members but get nothing for it. The Railways, however, now make Poona, Sholapore, Ahmedabad, and Malligaum as accessible as Tanna and Caranjah were when the first meeting of the Society was held, or when I joined it 30 years ago, and when light reading ceases to be supplied by the Society there will not exist the same objection as there might be now to works being sent to out-stations, or at any rate to those stations which are on the Railway. But when that day arrives you will require an entire change in the way in which books are distributed, and you will find the absolute necessity of recalling all books once in the year to ensure books not being "lost" (which is I believe the accepted phrase) as I regret to say, they now too often are.

"Among the points deemed worthy of record regarding the Society were the names of the Presidents, Secretaries and Treasurers, and were it not that I see I have held office as President longer than any of my predecessors, and have I fear nothing to shew you in requital for the honour done me, I would ask you to look at the annexed list, and bear in mind what your Presidents have done for Oriental and General Literature. When among the Presidents appear the names Mackintosh, Taylor Money, Elphinstone, Malcolm, Vans Kennedy, Wilson, Stevenson, it appears presumptive to have allowed my name to be among them, and it is with scarcely less diffidence that I tell you, that though it is advisable to select your President sometimes from those who have not literary powers and accomplishments to recommend them, it is to the Secretaries you must look for the substantial benefits to your Society. The Society is honoured by having such men as those I have named above as its Presidents; but it is nothing new that I should tell you that it is to Mr. Erskine, Colonel Kennedy, Cotton Money, Orlebar, Malcolmson, Bird, and

Carter, that we owe our material prosperity. You are probably surprised at my finishing the list with Carter, and you have good reason to be so. Those I have named have all passed away from us, and have become as it were subjects of history which all may canvass; and I have entirely misunderstood our present Secretary, Dr. Birdwood, whose ability, research, and science, and whose energy and zeal in our service is second to none of his Predecessors, are beyond all praise and known to you all, if I did not, while saying to his face what truth and justice alike compel me to do, at the same time apologize to him for what I have done.

"The Society, has ever acknowledged its obligation to their Secretary, an address was presented to Mr. Erskine, the first Secretary, on his leaving the Society in 1823, in which the formation and prosperity of the Society is attributed principally to his unremitted and judicious exertions; and similar obligations have been admitted to be due to most of those gentlemen who have accepted that office. In 1842 more than Rs. 2,000 were raised for a memorial to their much lamented Secretary, Dr. Malcolmson. A like sum was raised for a monument and memorial of General Vans Kennedy, who was for 8 years Secretary to the Society,—a longer tenure of office than any held, except Dr. Carter.

"I cannot draw comparisons between the two Secretaries who have assisted me while President of the Society. Our intercommunion has been the means of forming a sincere friendship between us, founded upon feelings of deep esteem. Dr. Carter has added much to science, and communicated many papers to our journal, and we have acknowledged to him our appreciation for his services; and if Dr. Birdwood is only granted health and strength for an equal length of time, if we may judge from the great additions to our library and accommodation which he has obtained for us in the last two years, his resignation of office will also call forth as substantial a recognition of his services on your part as any of his predecessors have received.

"I cannot conclude without noticing the great desiderata which Dr. Wilson pointed out in the paper to which I referred at the beginning of my address.

"1 'The regular publication of the journal at intervals not exceeding six months in ordinary circumstances, it being understood that the Secretary with a view to the abridgment of his labours, in editing it,

shall enjoy the assistance, when practicable, of the members furnishing articles to its pages.'

"This is very desirable, but it must depend entirely upon the contributions and contributors whether it can be carried out. It must depend upon the number of papers contributed, and upon the state of completeness in which they are sent to the Secretary. I know that the publication of the present number has been long delayed from the authors' correction of their papers, and I also know that other occupations, which cannot be postponed, prevent the completion of many papers members have commenced, or the commencement of much which members, had they leisure, would do. These preclude the possibility of the regular publication of the journal, though I recommend it most seriously to your consideration to furnish all the information you can in papers to the Society, and send them to the Secretary as complete as possible for publication.

"2. 'The presentation to the Society, by Government, of all official articles of a Literary and Scientific character, bearing upon the objects which it is intended to advance, for illustration and comment and precise scientific editorship in the journal. For example, the copies of old inscriptions which appear in the valuable volume on Kolápur published by Government might have been handed over to the Society and given forth in a suitable form, with an identification of the dynasties, &c., to which they belong. The Ethnographical papers, too might well go through the ordeal of the Society. This disposal of them, in the first instance, would not be inconsistent with their subsequent introduction into the Government Selections which are carefully edited by Mr Thomas and others, for official and general use.'

"Government have never failed to avail themselves of the services of the Society for any information they may require, nor to hand over to the Society all articles or copies of inscriptions which might be better preserved or treated of by the Society than they could expect to be if retained by Government.

"3. 'The Society should systematically seek to enlarge its library of printed books and manuscripts in the Oriental and Scientific departments, so as to afford every facility to its members to engage in those peculiar studies which it professes to countenance and advance. In the case of needful Oriental manuscripts our library is particularly defective. Though not one of the richest members of the Society, the

exigencies of my own engagements have forced me to purchase, from first to last during the last few years, a vast many more than the Society has done in its collective capacity. For an indiscriminate purchase of manuscripts, however, I would not plead. I ask only the acquisition of those which are needful for our actual research."

"I hope the arrangements which were made to meet this have been successful in supplying this desideratum, but we must bear in mind that the members of the Society have different objects and pursuits in their studies, and that all the exigencies of all the members cannot be supplied at once, and I fear that the more works we purchase in different branches of study, the more will be the want felt by those pursuing only one or two researches, of the want of manuscripts or books of reference in our library needful for their own particular use.

"4. 'The Cave commission should be empowered by Government to employed a learned native, acquainted with the Cave character, to collate transcripts of the inscriptions made by Mr. Brett, and published in the Journal with the originals, with the view of correcting errors which, for reasons already mentioned, are abundant, notwithstanding the care of Mr. Brett.'

"5. 'The learned native should afterwards be retained in the service of the Society, like the Pundit of the Asiatic Society in Bengal for aiding it in decipherment, translation, and other similar occupations' Colonel LeGrand Jacob, who feels a particular interest in the object of this meeting, attaches much importance to such an arrangement as this. Why should we not immediately take steps for the publication in connection with Government, of a *Corpus inscriptionum* embracing the whole of the ancient *documenta* on stone and copper to which we have access?'

"On this subject I will not suffer myself to speak. The failure of the Cave commission, and the waste of the salary paid to the 'learned native' are beacons which mark dangers I trust the Society will always in future avoid.

"6. 'It is desirable that one of the clerks employed by the Society should have a knowledge of natural history to give effectual assistance to the Secretary in the care of the Museum.

"I would add that in my opinion every department whether Books, Manuscripts, Natural history, Fossils, Sculpture, Weapons, Coins

should have a clerk or an assistant secretary to give effectual assistance to the secretary in the care of every article in the Library or the Museum.

"7. 'A monthly grant of money in aid of the objects of the Society should be solicited through Government from the Court of Directors of the East India Company. Large sums are given to the Bengal Society while nothing is given to that of Bombay, but presents of Books and the rooms in which we hold our meetings and accomodate our Library and Museum. It is to be observed that our voluntary pecuniary contributions to science and Oriental literature do not fall short of those made on the banks of the Ganges. They amount in round numbers to about a thousand pounds per annum.'

"This grant from Government has now been obtained, the sanction of the Government of India to a grant of Rs. 300 per mensem having this day been communicated to you. I must however correct the mistake of supposing that these Rooms are a free gift to us by Government, I have already shown you how the Society subscribed Rs. 10,000 towards this building.

"8 'The library of the Society should continue to be available on easy terms to all parties seeking to advance the objects of the Society, whether they be members or not.'

"I have never heard any complaint against the Society for not throwing its doors sufficiently open to all persons seeking to advance the objects of the Society. The Society professes, and, I believe, acts up to its profession to allow all indigent students, occupied in the pursuit of any study, free access to its library; and I am sure I only echo the feelings of all members of the Society that the day may never come when it can be said that a single honest and deserving student, was ever on any plea refused the free use of the Library.

"I trust you will now see and admit that though the Society has fluctuated, at times being presided over by eminent men in all relations of life, and assisted by Secretaries fit coadjutors for such heads, while at others it has languished, still it has on the whole faithfully fulfilled the object for which it was founded; but I cannot too thoroughly impress upon you that there are but few men who, in this country do not daily see something to tell of, 'if' in the words I read to you before, 'they have not fallen into that error which is so difficult to be shaken off even by the most intelligent men, the notion that what has long been familiar to

themselves cannot be the objects of surprise or curiosity to others.' Let me therefore entreat your attention to what we know were our first President's objects and wishes in founding this Society, and what we see the Society have been able to effect, and beg you earnestly to increase, and not relax in your exertions.

"The Society is now, I may say, on the verge of a Revolution. It cannot extend its Library as a circulating Library, and at the same time it cannot afford to declare itself to be purely literary and scientific. It will soon cease to attract those who require the one and will be too expensive to be maintained as the other. You must be prepared to meet this danger when it arises, and when those who want only a circulating Library leave you, you must in cutting off that branch of expense invite those who in the pursuit of science alone are now unable to join the Society as now constituted. I cannot contemplate the vast increase in the number of Europeans I now see in Bombay, nor the high standard of education required by the University, without feeling confident that there must be many among the Europeans who have pursuits higher and more learned than that of mere money-getting; and that there must be recruits for our Society among them; and I will not believe that a hundred men can graduate at the University without ten of them at least becoming not only members, but working members, of the Society.

"We shall then, I trust, find the Motto of the Parent Society verified, and that our branch, though never severed from the Parent stalk, may still itself claim to be a tree."

The President then said, I will only detain you, gentlemen, a few moments longer, the subject is personal to me, and I will be as brief as possible. It is now ten years since you did me the honour of electing me your President. I regret how little I have been able to do for the Society; but whatever I have been able to effect is to be attributed to the confidence you have always so kindly placed in me, and the support I have at all times received from you. The period of my residence in India is now drawing to a close. In a few months I shall finally leave these shores, and as this is the last anniversary meeting I shall ever attend I must request you to allow me also to make it the last meeting at which I shall preside, and permit me to resign the proud situation in which your kindness and favour more than my deserts has so long sustained me.

There are many things, some few for the Society itself, which will demand my fullest attention during the few short months I shall now remain among you, and I feel that I cannot do justice to all I have to do as well as to the situation of President of this Society, and that I must give up one. I therefore beg you to relieve me of that in which I know you can easily do more than replace me, and with that view I would most strongly recommend to your notice the Hon'ble Mr. Justice Newton, a ripe and accomplished Sanskrit scholar and Numismatist, and one who has already done more for the honour of the Society, than it has ever been in my power to do.

The Honorable Mr. Frere then vacated the chair, which was filled for the rest of the evening by Dr. Stovell, Vice-President.

Dr. Wilson moved that the best thanks of the Society be offered to the Honorable Mr. Frere for the able and interesting address which he had just read to the Society. It must have cost the author much inquiry and research; and it was the more valuable that many of the facts connected with the history of the Society, which it noticed, were fast passing from the memory of even the oldest members of the present generation. The Hon'ble President had placed the Society under great obligations by preparing it at a time when his important public duties, as well as his private affairs, in the prospects before him, must be making great demands on his time and attention.

But something more was due to Mr. Frere on this occasion than the expression of thanks for the document, to the reading of which they had all listened with so much interest. The intimation made at its close that he must now resign his office as President of the Society, which he had so long held with great credit to himself and benefit to the Society, reminded the Society of far higher obligations which it owed to him as a member and an office-bearer. Of these obligations he (Dr. Wilson) could speak both with confidence and accuracy, as the oldest surviving member of the Society now in India, and one who remembered Mr. Frere's services in connexion with it from his entrance into it in 1831 till the present hour. The interest which Mr. Frere exhibited in the objects and proceedings of the Society, and the intelligence and judgment which in his individual capacity he had brought to bear upon them, led to his appointment, at an early period of his Indian career, to the office of Secretary, on the efficient discharge of the duties of which so much depends. The selection made in the case

was soon proved, as was anticipated, to be an excellent one. Nothing could exceed the attention, care, promptitude, and acuteness with which at a busy period of the Society's history, Mr. Frere discharged the duties to which he was called. After two years efficient service in the capacity now referred to, Mr. Frere was obliged to leave Bombay; but he did not then suspend his interest in the well-being and advancement of the Society. The Museum contained some valuable and curious objects which he acquired for it in the Southern Maráthá country, and elsewhere, and which he liberally presented to its stores. On his permanent settlement in Bombay, he renewed his attendance on the meetings of the Society, and again manifested his peculiar interest in its business. Ten years ago he had been cordially and unanimously elected President of the Society; and for the long period he had been spared to preside over it, he had with great ability, zeal, and judgment performed the duties of the chair. His attendance at the meetings had been singularly regular, notwithstanding the pressure of public duties, now more abundant than ever, in the case of every member of an Indian Government, and notwithstanding much personal inconvenience to himself, instances were known of his coming even from the Dakhan that he might be here at his post in the Society. It was well-known that he was a distinguished Numismatologist, and his experience in this capacity he had turned to the benefit of the Society, by furnishing valuable reports on coins submitted to his inspection; and by carefully arranging and cataloguing all the collections of the Society, a work requiring great skill and labour. To the Museum he had lately given most valuable articles, illustrative particularly of Hindu sculpture; and it was very much owing to him that this Department of the Society had got the accommodations with which it is now happily furnished; its removal from the library, in which it was confounded, having been effected also at his own expense. The Society had flourished during his term of office, aided as he had no doubt been by zealous coadjutors, and specially by the distinguished Secretaries, Drs. Carter and Birdwood. Good-will and order had prevailed at all the meetings over which he had presided. A spirit of commendable native liberality, greatly to the advantage of the library, had been called forth in two remarkable instances already specified. Mr. Frere had been an effective representative of the Society with Government, though it was believed that other willing hearts were there ready to help the Society in its public endeavours to aid in revealing the peculiarities and

history of this great country to all desiderants of Oriental knowledge He (Dr. Wilson) would beg to propose—"That the Committee of Management be requested to prepare a memorandum of the Hon'ble William Frere's services to the Society from first to last, for presentation to it at an early Meeting; and that it be accompanied with a suitable expression of the thanks of the Society for the favours and benefits which he has conferred upon it, especially during the long period he has so honourably and efficiently filled its chair."

Dr. Bháu Dáji spoke as follows:—In seconding this resolution I concur with all that Dr. Wilson has said in its support. Although this resignation had been expected, it has taken us all by surprise, yet we cannot accept the resignation of our President without expressing our deep regret and our warmest thanks for his valuable services during ten years. Mr. Frere has been most regular and punctual at our Meetings; and has paid the closest attention to the details and minutiæ of the Society's business. During his regime the library has been considerably enlarged and improved; especially when seconded by the zeal of our Secretary. A number of native members contributed handsome donations for adding to the Oriental and Natural History Departments, and also to the Numismatic Department. A new and improved catalogue of books has been prepared with the assistance of zealous members; and the Museum has been transferred to a larger and better lighted room at the expense of the President. He has arranged the coins in the cabinet, and furnished several valuable reports on coins which have appeared in our journal. We have had the benefit of his advice and influence in another quarter. The Society is indebted as much to our President as to the Government, of which he forms a distinguished member, for the monthly grant of Rupees 300, to be devoted to the Oriental and Scientific Departments of the Society's Library, and to the publication of a Biblitheca of valuable Gujarati, Maráthá, and Sanskrit texts. We are also indebted to his advice and intercession for additional rooms in the Town Hall. And in all his dealings with us we have met with courtesy and that gentlemanly conduct of which our President affords a bright example. I consider that the high *status* acquired by this Society and the strict order which marks all its proceedings, and its great success as a Library, is entirely due to the personal character of the President, and the conscientious way in which he has ever performed the various and often thankless duties of his important office.

The motion of Dr. Wilson was then put, and carried with acclamation.

The Honorable Mr. Frere cordially thanked the Society for the honours now conferred upon him, saying that he was in the predicament of the client who said he did not know his own case till it was expounded before the court by his advocates. Mr. Frere concluded by proposing the Honorable Mr. Justice Newton as his successor.

Dr. Wilson begged to propose Dr. Bháu Dájí as a Vice-President of the Society in the room of Mr. Justice Newton, now called to the chair. It was with much satisfaction that he made this proposition. He had been one of the first advocates of the admission of native gentlemen and scholars into the Society, under the persuasion that they would most materially and effectively contribute to advance its interests. Facts had amply confirmed his anticipations in this matter. The late professor Bál Gángadhár Shástrí, so early removed from this earthly scene, and Dr. Bháu Dájí in particular, had indeed proved conspicuous ornaments of the Society. The learned doctor had already a European as well as an Indian reputation; and he had both the desire and the means of contributing much to the Society's progress. Well did he merit the honour which it was hoped would now be unanimously accorded to him.

This motion was seconded by Dr. Sinclair, and carried.

The following is the list of office-bearers elected for the year 1864-65:—*President*—The Honorable Mr. Justice Newton—*Vice-Presidents.*—M. Stovell, Esq., M.D; the Honorable Mr. Justice Forbes; Colonel W. R. Dickinson; Bháu Dájí, Esq., H.M.R.A.S. *Members.*—J. Peet, Esq., M. D.; Brigadier-General Tapp, C.B.; W. Loudon, Esq.; Colonel J. B. Dunsterville; W. C. Coles, Esq., M.D.; George Foggo, Esq.; Dhunjeebhoy Framjee, Esq.; Cowasjee Jehanghier Readymoney, Esq.; James Taylor, Esq.; M. Kane, Esq., M.D., M.A. *Auditors.*—W. Loudon, Esq.; George Foggo, Esq. The newspapers and periodicals to be added were then voted one by one:—The *Publisher's Circular;* the *Reader;* the *Economist;* the *Englishman;* and the *New Geological Magazine;* and the *Calcutta Engineers' Journal*, were voted to be added to the list of periodicals.

APPENDIX TO THE PRESIDENTS ADDRESS.

List of Presidents, Secretaries, and Treasurers of the Bombay Branch of the Royal Asiatic Society.

Date of Election.	Years in Office.	Names.
		Presidents.
November 26th, 1804	7	The Honorable Sir James Mackintosh.
„ 25th, 1811	2	Robert Stewart, Esq.
April 27th, 1813	2	William Taylor Money, Esq.
November 28th, 1815	4	O. Woodhouse, Esq.
„ 29th, 1819	8	The Honorable Mountstuart Elphinstone.
„ 25th, 1827	3	Major Genl. the Hon. Sir John Malcolm.
December 31st, 1830	1	John Romer, Esq.
November 12th, 1831	4	Colonel Vans Kennedy.
„ 30th, 1835	8	The Rev. John Wilson, D.D.
March 8th, 1843	1	The Honorable George W. Anderson.
April 10th, 1844	2	The Honorable James Henry Crawford.
„ 8th, 1846	3	The Honorable Lestock Robert Reid.
March 7th, 1849	2	The Honorable John Pollard Willoughby.
June 12th, 1851	1	The Honorable Sir Erskine Perry, Kt.
November 29th, 1852	2	The Rev. John Stevenson, D.D.
June 15th, 1854	10	The Honorable William Edward Frere.
		Secretaries.
November 26th, 1804	11	William Erskine, Esq.
„ 28th, 1815	1	W. A. Morgan, Esq.
„ 25th, 1816	1	William Erskine, Esq.
„ 24th, 1817	2	Dr. John Taylor.
„ 29th, 1819	8	Captain Vans Kennedy.
„ 26th, 1827	2	Captain George Ritso Jervis.
April 28th, 1832	4	Robert Cotton Money, Esq
November 25th, 1833	2	William Edward Frere, Esq.
March 11th, 1835	1	Lieut. T. M. Dickinson.
November 28th, 1836	1	S. Fraser, Esq.
July 26th, 1837	5	A. B. Orlebar, Esq., A.B.
June 8th, 1842	2	Dr. J. G. Malcolmson.
April 10th, 1844	3	James Bird, Esq., F.R.G.S.
November 29th, 1847	15	H. J. Carter, Esq. F.R.S.
June 12th, 1862	2	George Birdwood, Esq., M.D.

Treasurers.

1804, Charles Forbes, Esq.
1811, Mr. Money.
1815, Messrs. Forbes & Co.
1847, The Bank of Bombay.

"*A Discourse at the Opening of the Literary Society of Bombay.* By Sir JAMES MACKINTOSH, *President of the Society.*

Read at Parell, 26th November 1804.

"GENTLEMEN,—The smallest society brought together by the love of knowledge, is respectable in the eye of reason; and the feeble efforts of infant literature in barren and inhospitable regions, are in some respects more interesting than the most elaborate works and the most successful exertions of the human mind. They prove the diffusion at least, if not the advancement, of Science; and they afford some sanction to the hope that knowledge is destined one day to visit the whole earth, and in her beneficent progress to illuminate and humanize the whole race of man.

"It is therefore with singular pleasure that I see a small but respectable body of men assembled here by such a principle. I hope that we agree in considering all Europeans who visit remote countries, whatever their separate pursuits may be, as detachments from the main body of civilized men, sent out to levy contributions of knowledge as well as to gain victories over barbarism.

"When a large portion of a country so interesting as India fell into the hands of one of the most intelligent and inquisitive nations of the world, it was natural to expect that its ancient and present state should at last be fully disclosed. These expectations were indeed for a time disappointed: during the tumult of revolution and war it would have been unreasonable to have entertained them; and when tranquillity was established in that country which continues to be the centre of the British power in Asia, it ought not to have been forgotten, that every Englishman was fully occupied by commerce, by military service, or by administration; that we had among us no idle public of readers, and consquently no separate profession of writers; and that every hour bestowed on study, was to be stolen from the leisure of men often harassed by business, enervated by the climate, and more disposed to seek amusement than new occupation in the intervals of their appointed toils. It is, besides, a part of our national character, that we are seldom eager to display, and not always ready to communicate, what we have acquired. In this respect we differ considerably from other lettered nations: our ingenious and polite neighbours on the continent of

Europe—to whose enjoyment the applause of others seems more indispensable, whose faculties are more nimble and restless, if not more vigorous, than ours—are neither so patient of repose nor so likely to be contented with a secret hoard of knowledge. They carry even into their literature a spirit of bustle and parade—a bustle indeed which springs from activity, and a parade which animates enterprise, but which are incompatible with our sluggish and sullen dignity. Pride disdains ostentation, scorns false pretensions, despises even petty merit, refuses to obtain the objects of pursuit by flattery or importunity, and scarcely values any praise but that which she has the right to command. Pride, with which foreigners charge us, and which under the name of a sense of dignity we claim for ourselves, is a lazy and unsocial quality; and in these respects, as in most others, the very reverse of the sociable and good-humoured vice of vanity. It is not therefore to be wondered at, if in India our national character, co-operating with local circumstances, should have produced some real and perhaps more apparent inactivity in working the mine of knowledge of which we had become the masters. Yet some of the earlist exertions of private Englishmen are too important to be passed over in silence. The compilation of laws by Mr. Halhed, and the Ayín Akbárí, translated by Mr. Gladwin, deserve honourable mention. Mr. Wilkins gained the memorable distinction of having opened the treasures of a new-learned language to Europe.

But, notwithstanding the merit of these individual exertions, it cannot be denied that the era of a general direction of the minds of Englishmen in this country towards learned inquiry, was the foundation of the Asiatic Society by Sir William Jones. To give such an impulse to the public understanding, is one of the greatest benefits that a man can confer on his fellow men. On such an occasion as the present, it is impossible to pronounce the name of Sir William Jones without feelings of gratitude and reverence. He was among the distinguished persons who adorned one of the brightest periods of English literature. It was no mean distinction to be conspicuous in the age of Burke and Johnson, of Hume and Smith, of Gray and Goldsmith, of Gibbon and Robertson, of Reynolds and Garrick. It was the fortune of Sir William Jones to have been the friend of the greater part of these illustrious men. Without him, the age in which he lived would have been inferior to past times in one kind of literary glory. He surpassed all his contemporaries, and perhaps even the most laborious scholars of the two former centuries, in extent and variety of attainment. His

facility in acquiring was almost prodigious, and he possessed that faculty of arranging and communicating his knowledge, which these laborious scholars very generally wanted. Erudition, which in them was often disorderly and rugged, and had something of an illiberal and almost barbarous air, was by him presented to the world with all the elegance and amenity of polite literature. Though he seldom directed his mind to those subjects of which the successful investigation confers the name of a philosopher, yet he possessed in a very eminent degree, that habit of disposing his knowledge in regular and analytical order, which is one of the properties of a philosophical understanding. His talents as an elegant writer in verse, were among his instruments for attaining knowledge, and a new example of the variety of his accomplishments. In his easy and flowing prose we justly admire that order of exposition and transparency of language which are the most indispensable qualities of style, and the chief excellencies of which it is capable when it is employed solely to instruct. His writings everywhere breath pure taste in morals as well as in literature; and it may be said with truth, that not a single sentiment has escaped him which does not indicate the real elegance and dignity which pervaded the most secret recesses of his mind. He had lived perhaps too exclusively in the world of learning for the cultivation of his practical understanding. Other men have meditated more deeply on the constitution of society, and have taken more comprehensive views of its complicated relations and infinitely varied interests. Others have, therefore, often taught sounder principles of political science; but no man more warmly felt, and no author is better calculated to inspire, those generous sentiments of liberty without which the most just principles are useless and lifeless, and which will, I trust, continue to flow through the channels of eloquence and poetry into the minds of British youth.

It has indeed been sometimes lamented that Sir William Jones should have exclusively directed inquiries towards antiquities. But every man must be allowed to recommend most strongly his own favourite pursuits; and the chief difficulty as well as the chief merit is his who first raises the minds of men to the love of any part of knowledge. When mental activity is once roused, its direction is easily changed, and the excesses of one writer, if they are not checked by public reason, are corrected by the opposite excesses of his successor. "Whatever withdraws us from the dominion of the senses, whatever makes the

past, the distant, and the future predominate over the present, advances us in the dignity of thinking beings."

It is not for me to attempt an estimate of those exertions for the advancement of knowledge which have arisen from the example and exhortations of Sir William Jones. In all judgments pronounced on our contemporaries it is so certain that we shall be accused, and so probable that we may be justly accused, of either partially bestowing or invidiously withholding praise, that it is in general better to attempt no encroachment on the jurisdiction of Time, which alone impartially and justly estimates the works of men. But it would be unpardonable not to speak of the College at Calcutta, of which the original plan was doubtless the most magnificent attempt ever made for the promotion of learning in the East. I am not conscious that I am biassed either by personal feelings or literary prejudices when I say that I consider that original plan as a wise and noble proposition, of which the adoption in its full extent would have had the happiest tendency to secure the good government of India, as well as to promote the interests of Science. Even in its present mutilated state we have seen, at the last public exhibition, Sanscrit declamations by English youth; a circumstance so extraordinary* that, if it be followed by suitable advances, it will mark an epoch in the history of learning. Among the humblest fruits of this spirit I take the liberty to mention the project of forming this Society which occurred to me before I left England, but which never could have advanced even to its present state without your hearty concurrence, and which must depend on your active co-operation for all hopes of future success. You will not suspect me of presuming to dictate the nature and object of our common exertions. To be valuable they must be spontaneous, and no literary society can subsist on any other principle than that of equality. In the observation which I shall make on the plan and subject of our inquiries, I shall offer myself to you only as the representative of the curiosity of Europe. I am ambitious of no higher office than that of faithfully conveying to India the desires and wants of the learned at home, and of stating the subjects on which they wish and expect satisfaction, from inquiries which can be pursued only in India. In

* It must be remembered that this discourse was read in 1804. In the present year, 1818, this circumstance could no longer be called extraordinary. From the learned care of Mr. Hamilton, late Professor of Indian Languages at the East India College, a proficiency in Sanscrit is become not uncommon in an European institution.

fulfilling the duties of this mission I shall not be expected to exhaust so vast a subject, nor is it necessary that I should attempt an exact distribution of Science. A very general sketch is all that I can promise; in which I shall pass over many subjects rapidly, and dwell only on those parts on which, from my own habits of study, I may think myself least disqualified to offer useful suggestions.

The objects of these inquiries, as of all human knowledge, are reducible to two classes, which, for want of more significant and precise terms, we must be content to call physical and moral; aware of the laxity and ambiguity of these words, but not affecting a greater degree of exactness than is necessary for our immediate purpose.

The *Physical Sciences* afford so easy and pleasing an amusement; they are so directly subservient to the useful arts, and in their higher forms they so much delight our imagination and flatter our pride, by the display of the authority of man over nature, that there can be no need of arguments to prove their utility, and no want of powerful and obvious motives to dispose men to their cultivation. The whole extensive and beautiful science of *Natural History*, which is the foundation of all physical knowledge, has many additional charms in a country where so many treasures must still be unexplored. The science of *Mineralogy*, which has been of late years cultivated with great activity in Europe, has such a palpable connexion with the useful arts of life, that it cannot be necessary to recommend it to the attention of the intelligent and curious. India is a country which I believe no mineralogist has yet examined, and which would, doubtless, amply repay the labour of the first scientific adventurers who explore it. The discovery of new sources of wealth would probably be the result of such an investigation; and something might perhaps be contributed towards the accomplishment of the ambitious projects of those philosophers who from the arrangement of earths and minerals have been bold enough to form conjectures respecting the general laws which have governed the past revolutions of our planet, and which preserve its parts in their present order.

The *Botany* of India has been less neglected, but it cannot be exhausted. The higher parts of the science,—the structure, the functions, the habits of vegetables,—all subjects intimately connected with the first of physical sciences, though unfortunately the most dark and difficult, the philosophy of life,—have in general been too much

sacrificed to objects of value indeed, but of a value far inferior: and professed botanists have usually contented themselves with observing enough of plants to give them a name in their scientific language, and a place in their artificial arrangement. Much information also remains to be gleaned on that part of Natural History which regards animals. The manners of many tropical races must have been imperfectly observed in a few individuals separated from their fellows, and imprisoned in the unfriendly climate of Europe.

The variations of temperature, the state of the atmosphere, all the appearances that are comprehended under the word *weather* and *climate*, are the conceivable subject of a science of which no rudiments yet exist. It will probably require the observations of centuries to lay the foundations of theory on this subject. There can scarce be any region of the world more favourably circumstanced for observation than India; for there is none in which the operation of these causes is more regular, more powerful, or more immediately discoverable in their effect on vegetable and animal nature. Those philosophers who have denied the influence of climate on the human character were not inhabitants of a tropical country.

To the members of the learned profession of medicine, who are necessarily spread over every part of India, all the above inquiries peculiarly, though not exclusively, belong. Some of them are eminent for science, many must be well informed, and their professional education must have given to all some tincture of physical knowledge. With even moderate preliminary acquirements they may be very useful, if they will but consider themselves as philosophical collectors, whose duty it is never to neglect a favourable opportunity for observations on weather and climate, to keep exact journals of what they observe, and to transmit through their immediate superiors to the scientific depositories of Great Britain, specimens of every mineral, vegetable, or animal production which they conceive to be singular, or with respect to which they suppose themselves to have observed any new and important facts. If their previous studies have been imperfect, they will no doubt be sometimes mistaken, but these mistakes are perfectly harmless. It is better that ten useless specimens be sent to London, than that one curious specimen should be neglected.

But it is on another and still more important subject that we expect the most valuable assistance from our medical associates: this is the

science of medicine itself. It must be allowed not to be quite so certain as it is important. But though every man ventures to scoff at its uncertainty, as long as he is in vigorous health, yet the hardiest sceptic becomes credulous as soon as his head is fixed to the pillow. Those who examine the history of medicine, without either scepticism or blind admiration, will find that every civilized age, after all the fluctuations of systems, opinions, and modes of practice, has at length left some balance, however small, of new truth to the succeeding generation, and that the stock of human knowledge in this as well as in other departments is constantly, though it must be owned very slowly, increasing. Since my arrival here I have had sufficient reason to believe that the practitioners of medicine in India are not unworthy of their enlightened and benevolent profession. From them, therefore, I hope the public may derive, through the medium of this Society, information of the highest value. Diseases and modes of cure unknown to European physicians may be disclosed to them; and if the causes of disease are more active in this country than in England, remedies are employed, and diseases subdued, at least in some cases, with a certainty which might excite the wonder of the most successful practitioners in Europe. By full and faithful narratives of their modes of treatment they will conquer that distrust of new plans of cure, and that incredulity respecting whatever is uncommon, which sometimes prevail among our English physicians, which are the natural result of much experience and many disappointments; and which, though individuals have often just reason to complain of their indiscriminate application, are not ultimately injurious to the progress of the medical art. They never finally prevent the adoption of just theory or of useful practice. They retard it no longer than is necessary for such a severe trial as precludes all future doubt. Even in their excess they are wholesome correctives of the opposite excess of credulity and dogmatism. They are safeguards against exaggeration and quackery, and they are tests of utility and truth. A philosophical physician who is a real lover of his art ought not, therefore, to desire the extinction of these dispositions, though he may suffer temporary injustice from their influence.

Those objects of our inquiries which I have called moral (employing that term in the sense in which it is contra-distinguished from physical) will chiefly comprehend past and present condition of the inhabitants of the vast country which surrounds us.

To begin with their present condition. I take the liberty of very earnestly recommending a kind of research which has hitherto been either neglected or only carried on for the information of Government. I mean the investigation of those facts which are the subjects of political arithmetic and statistics, and which are a part of the foundation of the science of political economy. The numbers of the people; the number of births, marriages, and deaths; the proportion of children who are reared to maturity; the distribution of the people according to their occupations and castes; and especially according to the great division of agricultural and manufacturing; and the relative state of these circumstances at different periods, which can only be ascertained by permanent tables, are the basis of the important part of the knowledge. No tables of political arithmetic have yet been made public from any tropical country. I need not expatiate on the importance of the information which such tables would be likely to afford. I shall mention only, as an example of their value, that they must lead to a decisive solution of the problems with respect to the influence of polygamy on population, for the supposed origin of that practice in the disproportioned number of the sexes. But in a country where every part of the system of manners and institutions differs from those of Europe, it is impossible to foresee the extent and variety of the new results which an accurate survey might present to us.

These inquiries are naturally followed by those which regard the subsistence of the people; the origin and distribution of public wealth; the wages of every kind of labour, from the rudest to the most refined; the price of commodities, and especially of provisions, which necessarily regulates that of all others; the modes of the tenure and occupation of land; the profits of trade; the usual and extraordinary rates of interest which are the price paid for the hire of money; the nature and extent of domestic commerce, everywhere the greatest and most profitable, though the most difficult to be ascertained; those of foreign traffic, more easy to be determined by the accounts of exports and imports; the contributions by which the expenses of Government, of charitable, learned, and religious foundations are defrayed; the laws and customs which regulate all these great objects, and the fluctuation which has been observed in all or any of them at different times and under different circumstances. These are some of the points towards which I should very earnestly wish to direct the curiosity of our intelligent countrymen in India.

These inquiries have the advantage of being easy and open to all men of good sense. They do not, like antiquarian and philosophical researches, require great previous erudition and constant reference to extensive libraries. They require nothing but a resolution to observe facts attentively, and to relate them accurately. And whoever feels a disposition to ascend from facts to principles, will in general find sufficient to his understanding in the great work of Dr. Smith, the most permanent monument of philosophical genius which our nation has produced in the present age.

They have the further advantage of being closely and intimately connected with the professional pursuits and public duties of every Englishman who fills a civil office in this country—they form the very science of administration. One of the first requisites to the right administration of a district is the knowledge of its population, industry, and wealth. A Magistrate ought to know the condition of the country which he superintends; a Collector ought to understand its revenue; a commercial resident ought to be thoroughly acquainted with its commerce. We only desire that part of the knowledge which they ought to possess should be communicated to the world.

I will not pretend to affirm that no part of this knowledge ought to be confined to Government. I am not so intoxicated by philosophical prejudice as to maintain that the safety of a State is to be endangered for the gratification of scientific curiosity. Though I am far from thinking that this is the department in which secresy is most useful, yet I do not presume to exclude it. But let it be remembered, that whatever information is thus confined to a government may, for all purposes of science, be supposed not to exist. As long as the secresy is thought important, it is of course shut up from most of those who could turn it to best account; and when it ceases to be guarded with jealousy, it is as effectually secured from all useful examination by the mass of official lumber under which it is usually buried. For this reason, after a very short time it is as much lost to the Government itself as it is to the public. A transient curiosity, or the necessity of illustrating some temporary matter, may induce a public officer to dig for knowledge under the heaps of rubbish that encumber his office. But I have myself known intelligent public officers content themselves with the very inferior information contained in printed books, while their shelves groaned under the weight of MSS., which would be more instructive if they could be read. Further, it must be observed that

publication is always the best security to a Government that they are not deceived by the reports of their servants; and where these servants act at a distance, the importance of such a security for their veracity is very great. For the truth of a manuscript report they never can have a better warrant than the honesty of one servant who prepares it, and of another who examines it. But for the truth of all long uncontested narratives of important facts in printed accounts published in countries where they may be contradicted, we have the silent testimony of every man who might be prompted by interest, prejudice, or humour, to dispute them if they were not true.

I have already said that all communications merely made to Government are lost to science; while on the other hand, perhaps, the knowledge communicated to the public is that of which a government may most easily avail itself, and on which it may most securely rely. This loss to science is very great; for the principles of political economy have been investigated in Europe, and the application of them to such a country as India must be one of the most curious tests which could be contrived of their truth and universal operation. Every thing here is new; and if they are found here also to be the true principles of natural subsistence and wealth, it will be no longer possible to dispute that they are the general laws which every where govern this important part of the movements of the social machine.

It has been lately observed, that "if the various states of Europe kept and published annually an exact account of their population, noting carefully in a second column the exact age at which the children die; this second column would show the relative merit of the governments and the comparative happiness of their subjects. A simple arithmetical statement would then perhaps be more conclusive than all the arguments which could be produced." I agree with the ingenious writers who have suggested this idea, and I think it must appear perfectly evident that the number of children reared to maturity must be among the tests of the happiness of a society; though the number of children born cannot be so considered, and is often the companion of one of the causes of public misery. It may be affirmed without the risk of exaggeration, that every accurate comparison of the state of different countries at the same time or of the same country at different times, is an approach to that state of things in which the manifest palpable interest of every government will be the prosperity of its subjects, which never has been and which never will be advanced by any other means than

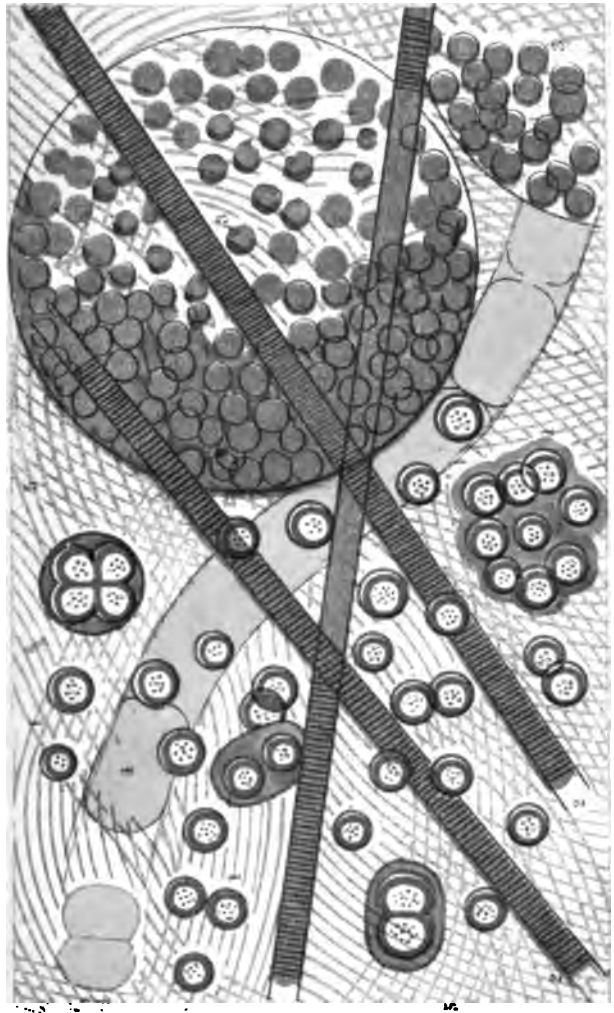
those of humanity and justice. The prevalence of justice would not indeed be universally ensured by such a conviction; for bad governments, as well as bad men, as often act against their own obvious interest as against that of others; but the chances of tyranny must be diminished when tyrants are compelled to see that it is folly. In the mean time the ascertainment of every new fact, the discovery of every new principle, and even the diffusion of principles known before, and to that great body of slowly and reasonably formed public opinion which, however weak at first, must at last with a gentle and scarcely sensible coercion compel every government to pursue its own real interest.

This knowledge is a control on subordinate agents for Government, as well as a control on Government for their subjects. And it is one of those which has not the slightest tendency to produce tumult or convulsion. On the contrary, nothing more clearly evinces the necessity of that firm projecting power by which alone order can be secured. The security of the governed cannot exist without the security of the governors.

Lastly, of all kinds of knowledge, political economy has the greatest tendency to promote quiet and safe improvement in the general condition of mankind; because it shows that improvement is the interest of the Government, and that stability is the interest of the people. The extraordinary and unfortunate events of our times have indeed damped the sanguine hopes of good men and filled them with doubt and fear. But in all possible cases the counsels of this science are at least safe They are adapted to all forms of government; they require only a wise and just administration. They require, as the first principle of all prosperity, that perfect security of person and property which can only exist where the supreme authority is stable.

On these principles nothing can be a means of improvement which is not also a means of preservation. It is not only absurd but contradictory to speak of sacrificing the present generation for the sake of posterity. The moral order of the world is not so disposed. It is impossible to promote the interest of future generations by any measures injurious to the present; and he who labours industriously to promote the honour, the safety, and the prosperity of his own country, by innocent and careful means, may be assured that he is contributing, probably as much as the order of nature will permit a private individual, towards the welfare of all mankind.

"LICHEN"



Anabæna and the *Oscillatoria*, being only accessory. This *Palmella* may be the red species called *P. cruenta*, (which is often overgrown by a minute filamentous alga, supposed by some to be *Anabæna subtilissima*, Veg.) but without more extended observation of the *Palmella* in a fresh state it is not possible to determine the species.

Figs. 2,2,2.—*Anabæna*————? (3,3, sporangium divided and filled with sporules). Filaments green, straight, motionless, $\frac{1}{3,000}$th of an inch in diameter. Sporangium spherical $\frac{1}{200}$th inch in diameter; sporules of same $\frac{1}{5,000}$th inch in diameter.

Observations.—Here again the species cannot be determined for the like reasons above mentioned. The sporules will be observed to be of the same diameter as the filaments,—that is, of the compressed cells with which the sheaths of the latter are filled.

Fig. 4.—Oscillatoria————? Filaments of a greenish yellow colour. 4^1 is an extruded cell undergoing duplicative division. Filament $\frac{1}{1,200}$th inch in diameter.

Observations.—There are very few of these present, too few to determine the species, even if fresh.

Figs. 5,5,5.—*Anabæna*————? Filaments exceedingly minute, in locks like curls of hair interwoven felt-like; forming the surface of the encrustation; colourless when fresh (?); reflecting a deep violet tint when dry, which does not disappear altogether when the specimen is again wetted. Sporangia not seen. Filaments motionless $\frac{1}{18,000}$th inch in diameter.

Observations.—As before stated, an *Anabæna* like this often accompanies *Palmella cruenta*, and has been supposed to be Kûtzing's *A. subtilissima*, but the fibres of that are grass-green; here some of the fibres on being well soaked presented a greenish tint, and transverse lines indicative of cellular composition internally; perhaps this is their natural colour; perhaps the violet tint arises from the interference of light, as where the surface is made up of minute grooves in a colourless material (*ex. gr.* tendon se.). Undoubtedly here the green contents of the filaments on drying would reflect so little of this colour that their transparent sheaths alone would remain, and thus present the grooved surface mentioned.

The only part of the illustration which is over-coloured is the capsules of the red cells, which naturally present a faint hyaline opalescent blue.

sacrificed to objects of value indeed, but of a value far inferior: and professed botanists have usually contented themselves with observing enough of plants to give them a name in their scientific language, and a place in their artificial arrangement. Much information also remains to be gleaned on that part of Natural History which regards animals. The manners of many tropical races must have been imperfectly observed in a few individuals separated from their fellows, and imprisoned in the unfriendly climate of Europe.

The variations of temperature, the state of the atmosphere, all the appearances that are comprehended under the word *weather* and *climate*, are the conceivable subject of a science of which no rudiments yet exist. It will probably require the observations of centuries to lay the foundations of theory on this subject. There can scarce be any region of the world more favourably circumstanced for observation than India; for there is none in which the operation of these causes is more regular, more powerful, or more immediately discoverable in their effect on vegetable and animal nature. Those philosophers who have denied the influence of climate on the human character were not inhabitants of a tropical country.

To the members of the learned profession of medicine, who are necessarily spread over every part of India, all the above inquiries peculiarly, though not exclusively, belong. Some of them are eminent for science, many must be well informed, and their professional education must have given to all some tincture of physical knowledge. With even moderate preliminary acquirements they may be very useful, if they will but consider themselves as philosophical collectors, whose duty it is never to neglect a favourable opportunity for observations on weather and climate, to keep exact journals of what they observe, and to transmit through their immediate superiors to the scientific depositories of Great Britain, specimens of every mineral, vegetable, or animal production which they conceive to be singular, or with respect to which they suppose themselves to have observed any new and important facts. If their previous studies have been imperfect, they will no doubt be sometimes mistaken, but these mistakes are perfectly harmless. It is better that ten useless specimens be sent to London, than that one curious specimen should be neglected.

But it is on another and still more important subject that we expect the most valuable assistance from our medical associates: this is the

On the other side of each coin there is a male figure apparently feeding a peacock to his right; the attitude of both the figure and the peacock differs in both.

One of the coins has been drilled and plugged, the other is apparently perfect. The difference in weight is very slight.

The copper coins are much worn. One is a coin of Azis, Indian Bull to the right, and on the obverse the Lion to the right. Prinsep, Pl.VII, figure 9.

And the other one of the great King of Kings the Preserver. The King's head on the obverse and the horseman on the reverse."

The *Secretary* also read the following correspondence relative to the blasting for the main drain and gas pipes, and the exposure of night soil in a state of complex decomposition by the latter blastings :—

"To the Chief Secretary to Government.

Sir,—I have the honour to forward, for the inspection of His Excellency in Council, the accompanying blocks of trap-rock blown up against the Asiatic Society's Library rooms, yesterday afternoon, from the blastings for the main drain in the Mint compound.

2. For seven minutes the north-west face of the Town Hall was exposed to a severe bombardment, being struck in every direction over a length exceeding one hundred feet, while the whole compound and the terrace of the library and the library-room were showered with small splinters of stone.

3. The Society is prosecuting the contractors for having already twice conducted the blastings in the Mint compound in a way dangerous to human life.

4. But it is not only the lives of the members and servants of the Society which are endangered, but costly books, many of which could not be replaced.

5. No private prosecution is likely to prevent the recurrence of such dangerous blastings in the very midst of the streets of Bombay, and as it can only be through gross carelessness and disregard for human life that seven or eight successive blastings should all be dangerous, the Society has thought it necessary to report the matter to Government as one calling for their immediate interference.

6. Government is aware that the blastings for the gas-pipes are being conducted equally carelessly in front of the Government Central Museum.—I have, &c.,

GEORGE BIRDWOOD,
Hon. Secy. B. B. R. A. Society.

Bombay, 20th January 1865."

"To G. C. M. BIRDWOOD, Esq., M.D.,
Secy. and Curator of the Govt. Central Museum.

SIR,—I am directed by the Honorable the Governor in Council to acknowledge the receipt of your letter No. 1, dated 20th January, 1865, and to inform you that as the Bombay Branch of the Royal Asiatic Society is prosecuting the persons engaged in blasting for gas-pipes opposite the Town Hall, it seems unnecessary for Government to do so also.—I have, &c.,

H. BIRDWOOD,
Under-Secretary to Government.

Bombay Castle, January 26th."

"To G. C. M. BIRDWOOD, Esq., M.D.

SIR,—I am desired by the Municipal Commissioners to inform you that they have made strict inquiry about the stone which was blown into the Museum of the Town Hall, on the 10th instant, and find that the contractors of the Drainage Works were not to blame in the matter, as the stone proceeded from the Gas Work trenches. Mr. Proud, the agent of the Gas Company, has assured the Commissioners that he has made arrangements which will prevent any further occasion for complaint, having compelled his contractors to use blasting screens in future.

2. The contractors of the Drainage Works have been forbidden to carry on any blasting operations during office hours in the Town Hall.

I have, &c.,
(Signed) J. N. C. BEYTS,
Clerk to the Board.

Bombay, January 17th, 1865."

"To the Sanitary Officer of the Municipal Commission of Bombay.

"Sir,—I have the honour to bring to your notice that the blastings for gas-pipes before the Town Hall have opened up an old deposit of night soil laid down about three years ago, if I remember rightly, by Mr. Forjett. This collection of organic matter is now in a state of advanced decomposition, and the stench which rises from it is most insufferable and noxious, and a nuisance to every visitor to the Library; and to those who remain all day in the Rooms causing headache, nausea, and depression as after eating decomposing sausages or putrid cheese.

I have, &c.,
George Birdwood,
Hon. Secy. Bombay Branch Royal Asiatic Society.

Town Hall, January 21st, 1865."

"To George Birdwood, Esq., M.D.,
Secretary, Royal Asiatic Society, Bombay.

Sir,—I have the honour to acknowledge your letter dated 21st instant, mentioning that the blasting for gas-pipes before the Town Hall have opened up an old deposit of night soil laid down 3 years ago by Mr. Forjett, and complaining that the stench arising from this is not only most offensive to the senses, but also has actually made several gentlemen using the Library in the Town Hall ill; and in answer, have the honour to inform you that I lost no time in forwarding your letter to the Municipal Commissioners with a recommendation that the heap referred to should be immediately removed, and that in the cutting already made there should be a quantity of disinfecting powder put.

2. I also suggested that the Engineer in charge of the gas-works should be directed to fill up as speedily as possible this particular place with fresh earth, and if it be necessary to continue the line that each day only so much as can be completed and filled in in one day, be opened.

3. It has hitherto been difficult to persuade some people in this city of the danger of thus utilizing town sweepings (of which this deposit consists) in the centre of populous districts, but I think it must be self-evident to the meanest capacity that the smell evolved from such

deposit is not only offensive, but as in this instance positively a source of preventable disease.

You mention that three years have already elapsed since these town sweepings were deposited. At the time of my inspection I could recognise blades of dry grass, &c., which as yet has not begun to decompose, so that in all probability many years will elapse before all evolutions of gas would cease. I think this evidence should convince those people who have built houses on ground reclaimed by town sweepings (as in the Falkland and Grant Roads) of the danger they expose those who inhabit them to, for these deposits become increasingly dangerous to health until they are perfectly decomposed.

I have, &c.,
T. G. HEWLETT,
Assist. Surgeon, Sanitary Officer to the Municipal Commission.

Bombay, 26th January 1865."

At the Monthly Meeting of the 9th March 1865, moved by A. C. Gumpert, Esq., seconded by Ráo Sáhéb Vishwanath Náráyan Mandlik, "That an Extraordinary Meeting of the Society be called on Friday, the 17th instant, for the purpose of presenting the address of the Society to the Honorable W. E. Frere, ex-President, and that a subscription be at once opened for the Bust, the subscription being limited to the members of the Society, and not to exceed two gold mohurs each."

The Society then proceeded, according to notice, to the election of office-bearers, when Colonel J. B. Dunsterville was elected *Vice-President* in the room of Colonel W. R. Dickinson; and A. C. Gumpert, Esq., Dr. George Bühler, and Rao Saheb Vishwanath Náráyan Mandlik were elected *Members of the Committee of Management*, in the room of Colonel J. B. Dunsterville, Dr. Peet, and Dr. Coles.

At the Extraordinary Meeting of the 17th March, 1865,

The *Secretary* read the following extract from the minutes of the proceedings of the last annual meeting of the Society, held 30th November 1864:—

"Proposed by the Rev. John Wilson, D.D., F.R.S., seconded by Bháu Dájí, Esq., Honorary Member R. A. S.—'That the Committee of

Management be requested to prepare a memorandum of the Honorable William E. Frere's services to the Society from first to last, for presentation to it at an early Meeting, and that it be accompanied with a suitable expression of the thanks of the Society for the favour and benefits which he has conferred on it, especially during the long period he has so honourably and efficiently filled the chair.' "

Read the following extract from the minutes of the proceedings of the last ordinary meeting of the Society, held Thursday, 9th March : —

"The *Secretary* read the draft address to the Honorable W. E. Frere, submitted by the Committee of Management to the vote of the Society.

Moved by James Taylor, Esq., and seconded by Ráo Sahéb Vishwanath Náráyen Mandlik,—'That the address now read be adopted as the address of the Society to their late President the Honorable W. E. Frere.' "

THE HONORABLE MR. JUSTICE NEWTON, *President*, then made the following address :—At our last annual meeting the Honorable Mr. Frere resigned the office of President of the Bombay Branch of the Royal Asiatic Society, and the members then present, while reluctantly accepting his resignation, requested the committee of management to prepare an address expressive of the sense which we all entertain of the services which Mr. Frere has rendered to the Society, and of the regret with which we part with him. This address the committee submitted, and at our last ordinary meeting it was unanimously approved of and adopted, and we have now come together (our Patron gracing the assembly with his presence) to render to our late President such honour as we can. And now, Honorable Sir, on me, as your unworthy successor in this chair, devolves the duty of presenting this address to you. Though on many grounds I feel a real and deep regret that the Presidentship of the Society should have passed from your hands to mine, I cannot but congratulate myself on this particular result, that I thereby have been called on to take so prominent a part in acknowledging the obligation under which you have laid the Society by the watchful interest, the judgment, the increased zeal and devotion which have characterised your direction of its affairs. I will not, however, attempt, indeed I should not think it becoming in me individually to attempt, further to add to the words in which the entire body of the Society have endeavoured to give expression to their appreciation of your services—services which commenced when very few indeed of those now

in this room were members of the Society, and which have been continued through the longest period which has up to this time been embraced in a single Presidentship. I will at once call on the Secretary to read the address. (*Applause*).

The *Secretary* accordingly read the following address to the Honorable W. E. Frere:—

HONORABLE SIR,—We are met here to-day, and have asked you to meet us, in order to express to you the sincere regret with which this Society has received your resignation of the office of President. You do not need that we should tell you this formally, but no other means occurred to us by which we might give expression to our wish to do you the highest honour in our power. You have been a member of this Society for thirty-three years, and from your first connection with us were distinguished for your hearty interest in our affairs, and the intelligence and sound judgment with which you ever sought to further the objects of the Society. This led to your election to the Secretaryship in 1833, and the Rev. Dr. Wilson, our oldest member in Bombay, has borne grateful witness to the "care, promptitude, and acuteness" with which, at a busy period of the Society's history, you fulfilled the duties of that office. In 1835, you were obliged, in the course of your public duties, to leave Bombay, but on your coming amongst us again in 1854 you were unanimously called to the chair, which you have ever since filled with the highest honour to yourself and the greatest benefit to the Society. When, soon after your return to Bombay you were made a member of the Executive Council of this Government, notwithstanding the pressure of your public duties, you not only (and often at the greatest inconvenience to yourself) continued your warm interest in our welfare, but used your influence in the Government to our advantage. We cannot too highly value the example of your regular and punctual presence at all meetings of the Society. Those who have the character of this Society at heart have ever felt how greatly it has been upheld by the firm authority with which you have uniformly directed its affairs. The public favour which the Society enjoys, the order and harmony which have marked all its meetings, and the measure of success which it has commanded, we feel to be mainly due to the conscientiousness and firmness with which you have ever discharged the various and often thankless duties of the important office you have now resigned. Many of the most interesting specimens of Natural

History and Antiquities in our Museum are your gifts. You have contributed to our Transactions many most valuable reports on coins; and you have completely classified and catalogued our collection of coins, which is now one of the best in India. To your influence, and ever watchful interest in our prosperity, we are indebted for the recovery of the two rooms which we now occupy on the eastern side of this building; and also for the grant of rupees 300 monthly just made to us by Government. Above all, we would most gratefully acknowledge your ready and generous appreciation of the desire of native gentlemen to enter and enrich this Society. To this we owe the strength which we derive from a body of fifty native subscribers, and the truly noble benefactions of the Honorable Juggonath Sunkersett and of Messrs. Cowasjee Jehanghier and Premchund Roychund to our Library and Museum. The importance of your appreciation of the native liberality, during the present critical period of the history of Bombay, cannot be too highly estimated. You have thus helped to give a worthy direction to the wealth daily pouring into this great and growing city, and placed the prosperity of this Society upon a sure, because an indigenous, basis. In truth, Sir, we feel that the ability, the zeal and judgment which you have brought to our service, whether as member, secretary, or president, have bound us in lasting ties of gratitude to you. We part with you with unfeigned regret. Many of us who, through long intercourse, have had the privilege of your friendship, feel your separation from us as a personal sorrow. We trust, however, that you will not, even now, sever yourself completely from the Society. We hope that you will feel that we are anxious to pay you the best compliment we can, and one which you may accept with pleasure, in keeping your name on our roll, as an honorary member of the Society. We also request that you will consent to sit to the sculptor, Woolner, for your bust, to be placed in these rooms (*Applause*). That you may long be spared to continue your honorable career in health, happiness, and usefulness, is the sincere prayer of yours ever gratefully,

(Signed) H. B. E. FRERE, Patron.
JOHN WILSON, D.D., Hon. President.
HENRY NEWTON, President.
M. STOVELL, M.D.
ALEXANDER KINLOCH FORBES.
BHAU DAJI, Hon. Mem. R.A.S.
JAMES BARNES DUNSTERVILLE.
} Vice Presidents.
&c. &c. &c.

THE HONORABLE MR. FRERE in reply said,—It would be affectation —a quality which, I trust, the Society have not found in me—were I to say that the honour the Society have done me was quite unexpected, for I have received too many marks of favour and kindness at their hands for me not to be in some measure prepared; but I can with sincerity declare that I was quite unprepared for such a reception as you have prepared for me to-day, and for what is really the highest honour you or any other body could give me. My connection with the Society, as you have remarked, is of early date. As soon as I could afford it I joined the Society, and was shortly after elected Secretary. I am afraid Dr. Wilson, has, with his usual kindness and charity, been a very partial witness as to how I discharged the duties then required of me. I have a grateful remembrance of that genial kind-hearted man and profound Orientalist, the then President, Col. Vans Kennedy, to whose forbearance I was much indebted; and my predecessor the amiable and accomplished Robert Money, and my successor, the promising and to be regretted Lieut. Dickinson, entirely eclipsed all my humble endeavours, which would long since have been forgotten but for the kindness of your honorary President. I wish I could persuade myself that all you are kind enough to say of my administration was not rather what you wished to think I might have been, than what I really was. When I accepted the office I felt that I had a duty to perform, and not only an honour to enjoy, and I therefore did exert myself punctually to discharge my duties; but I have no right to receive credit for having used my influence in the Government for the benefit of the Society: if the Society perceive that they have received more advantages from Government during the time I filled the President's chair, it could arise only from the fact of there being somebody at hand to bring the objects of the Society to notice, not from any influence used by any individual member of Government. It has been my good fortune, as President, to be assisted by such Secretaries as Dr. Carter and Dr. Birdwood, with both of whom I have always worked, not on terms of friendship only, but of sincere esteem and affection, and to that cordiality, coupled with the great consideration and assistance I have always received from the committee of management, must in a great measure be attributed the success which you say has attended my administration of the duties of President. For the order and harmony which have marked our meetings I am indebted to the Society in general. But for their forbearance and cordial good feeling toward the President, all his labours, wishes, and endeavours would be vain.

I am happy in the idea that it has been in my power to add at all to the prosperity of the Society; had I allowed any opportunity that I saw to pass, I should have felt that I had neglected my duty, as I feel I often have done in not contributing more papers to our journals; but public duties which have always had the first claim on my time, and a constitutional dislike to writing, except upon compulsion, have prevented my doing all that I could, and all that I wished to do for you. My regret is, not for the credit I have thereby lost, but that I had not served the Society better. I could not, had I alone written volumes instead of scraps only for your journal, have received higher honor than you do me this day, but it makes me more deeply feel my shortcomings. It has been my good fortune to be President of the Society during this period of unexampled wealth and prosperity on this side of India, and the advantages the Society has enjoyed from the noble benefactions of the Honorable Juggonathjee Sunkersett, Cowasjee Jehanghier, and Premchund Roychund, fully justifies the part I have taken, and the influence I may have used in throwing our doors widely open to native gentlemen. You do not require me to defend my conduct. I may remark, however, that the Society now really is Asiatic, which it hardly was before, but which I trust it will ever continue to be. I feel however, that I leave the Society at a critical time. Prosperity is always more trying to societies, as it is to individuals, than adversity. They are not supposed to require the same anxious care, they become careless, often overbearing in their behaviour, and disinclined to accommodate themselves to the changes of the times. I trust that may not be your case, but that you will watch carefully the signs of the times, and relax your rules and your proceedings to meet them, always recollecting that science and literature are the objects of the Society, and must be kept steadily in view even when necessity and policy require that the severer pursuits should not form the sole end and aim of your proceedings. That the Society may continue to prosper is my earnest wish and hope, and that it will prosper, I entertain no doubt so long as such cordiality and unanimity govern your proceedings as always marked them while I had the honour of being President. I now come to say farewell; but, before doing so, must thank you most cordially and sincerely for the very high honour you pay me in desiring to enroll my name among your honorary members and to place my bust in these rooms. The honour is more than I deserve, and I know not how to thank you for it. The best way, perhaps, in which I can show my deep sense of it is, without further remark, gratefully to accept it;

and thanking you for the high honour of placing my bust in these rooms, accept with pleasure the further distinction of having my name enrolled among your honorary members. But I must request you to do me the further pleasure and honour of making use of my services in England, whenever and to whatever extent you may find desirable. I now take leave of you, and thank you from my heart for the kindness you have always shown me, and the honours you have now bestowed upon me, and the kind wishes and prayer with which you have concluded your address. I feel utterly unworthy of all the honour and kindness you have poured upon me. I can only assure you that I am most grateful for them, and trusting that the same health, happiness, and usefulness as you wish me may attend you all, I wish you all sincerely and affectionately, farewell. (*Great applause*).

The Rev. Dr. Wilson, Hon. President, moved that the best thanks of the Society be presented to His Excellency the Governor for his attendance on this interesting and gratifying occasion, and for the liberal patronage and support which he had already extended to the Society during his administration. It was not, he believed, the sacred principle embodied in one of the mottoes of his distinguished family—*frere ayme frere*—which *alone* had brought His Excellency into the Hall of the Society on this occasion, but the genuine and fervent interest which he feels in the proceedings of the Asiatic Society of the West of India, which, with its kindred institutions elsewhere, strives to throw light on the past history and present state of this great country. A right appreciation of these objects had long been a characteristic of our Governor, who had himself taken an active part in Indian antiquarian research. It was both a kind and a wise policy by which he had been influenced in so greatly increasing the accommodations of the Society, and in granting the liberal contributions (of Rs. 300 monthly) in aid of the higher class of its operations; and it was to be hoped that the fruits of the consideration of the Government in this case would very soon appear. The meeting, Dr. Wilson would say, in conclusion, was one of affecting interest to himself, as he had witnessed the entrance of his respected friend the Honorable Mr. Frere into the Society, and all his proceedings since his enrolment in its membership, and could testify to the non-exaggeration of the address presented to him on this occasion. On bidding him farewell, he could not but express the wish, and offer up the prayer (in which many here present would join) that through the continued favour of God, Mr. Frere might yet have a long life of

usefulness, and much personal happiness, in whatever region of the world he may spend the remainder of his time on earth. (*Applause*).

This motion having been seconded by Dr. Bháu Dáji, Vice President, was adopted by acclamation.

The HONORABLE PRESIDENT then addressed His Excellency the Patron as follows:—On behalf of the meeting, on behalf of the Society, I beg to tender to you, Sir Bartle Frere, our sincere thanks. You have placed us under very pleasing obligations, and we are grateful to you for the aid which you have rendered to us by your presence on this occasion. In so readily complying with our request, your Excellency has not only honoured us, but enabled us to enhance the honour which we desired to confer on our retiring President. (*Applause*).

Sir Bartle Frere, in reply said, that his coming hither on this interesting occasion was in every sense a labour of love.

The assembly then broke up, and proceeded to examine the large collection of ancient and modern coins which had been made and classified by Mr. Frere during his residence in India.

At the monthly Meeting of the 8th June, 1865, Mr. James Taylor, the *Officiating Honorary Secretary*, read the following letter:—

"SIR—I have the honour to forward for your inspection, two coins, apparently of a very ancient date, which were found, with upwards of eighty coins of a similar description, in an earthen pot, by some labourers employed in cutting a road in the village of Wurthul, of Mahoodha Purgunna, in this Collectorate.

2. A few of the coins discovered have been purchased by different gentlemen as curiosities, but I have still seventy-five remaining. If you are of opinion, from the specimens enclosed, that these coins possess value as relics of antiquity, I shall be happy, on receiving a communication from you to that effect, to forward, for deposit in the Government Central Museum, all that remain in my possession, or as many as you may require.

I have, &c,

T. H. STEWART, Collector of Kaira."

At the Monthly Meeting of the 13th July, 1865, Dr. Birdwood, the *Honorary Secretary*, read the following letters:—

"*Bombay, 18th April* 1865.

MY DEAR BIRDWOOD,—I send you two MSS., one a narrative of the life of Bajappa, and the other one an epitomised translation of the

Chanbusappa Puran. They were translated for me some years ago by my friend Mr. Würth, one of the German Missionaries in the Southern Maratha Country, and I have been living in hopes that I should have been able myself to lay them before the Society, but time and opportunity failed me, and I therefore send them to you as Secretary B. B.R. A. S. The Committee of Management might, perhaps, like to revise and print them.

These Translations of the Basappa and the Chanbasappa Purans contain the pith of the oldest and most authentic documents of the Lingayet creed. The Chanbasappa Puran is particularly interesting as giving information regarding the different observances of the Lingayets, which are scrupulously kept to this day. Having lived so long among the Lingayets, I perhaps feel more interest in their works, and attach more value to the translations than others would; but if I do, the Society will, I know, pardon the feeling.

Yours very sincerely,
W. E. Frere.

George Birdwood, Esq., M. D., Hon. Sec. B. B. R. A. S."

"*Bombay, 23rd June* 1865.

G. C. M. Birdwood, Esq., M.D., Secretary B. B. R. A. Society.

Sir,—I have the honour to send you for the Royal Asiatic Society, a very ancient Sanscrit manuscript, and a *Tarpatra*, or document in the Sanscrit language and Carnatic character. I am willing to give an honorarium of Rs. 200 or Rs. 300 for the translation of these MSS., if you can find any one who will undertake it. I shall be happy to wait upon you at any time should you wish to see me on the subject.

With my best respects, &c.,
Burjorjee Sorabjee Ashburner."

The MSS. sent by Mr. Burjorjee Sorabjee Ashburner, not being of sufficient interest for publication, and one of them being incomplete, were ordered to be returned to the donor, with the thanks of the Society for his bringing them to notice.

At the Monthly Meeting of the 10th August 1865, the present of Coins to the Museum from the Collector of Kaira having been laid before the meeting, it was—

Resolved :—That the coins from the Collector of Kaira and from the Bombay Government, with their letters, be handed over to the Honorable Mr. Justice Newton, with a request that he will be so good as to decipher and report upon them.

Dr. Birdwood, the *Honorary Secretary* then read the following letter, received through the Hon. Mr. W. E. Frere :—

"The Public Library, Melbourne,
June 19th, 1865.

Sir,—I do myself the honor to send to you, on behalf of the Trustees of the Melbourne Public Library, a small collection of works published in and relating to, Victoria, which Mr. Frere, now a visitor in Melbourne, has suggested would be acceptable to your Asiatic Society, and which he has kindly undertaken to forward to Bombay.

I have to request, therefore, that you will have the goodness to present them to the members with the compliments of the Trustees.

I may be allowed to suggest that the Trustees of this Institution will gratefully receive any of the Literature of India, or the East, which it may be in the power of the members of your Society to offer to them, as also any surplus specimens of coins or of pottery, arms, or other illustrations of Ethnology, which can be conveniently spared.

You will observe by reference to the Preface of our Catalogue that the Trustees are indebted to the kind attention of the late Governor General of India for a handsome donation of more than three hundred stand of arms, which form an interesting section in our Museum.

Should the members of the Asiatic Society express a wish for any similar illustrations of the Ethnography of Australia, I will use my best endeavours to comply with their desire.

I have, &c.,

Redmond Barry,
One of the Trustees M. P. Library.

To the Secretary of the Asiatic Society, Bombay."

Resolved :—That a complete set of the Society's Journal, and a collection of duplicate coins from the Society's cabinet, be presented to the Melbourne Public Library, in exchange for their publications presented to the Society.

The Honorable Jugonnath Sunkersett.

The Rev. Dr. Wilson, *Honorary President* of the Society, then rose to propose the motion of which intimation had been given in the Circular calling the meeting :—

"That this Society place on record the expression of the deep sorrow with which they have heard of the death of the Honorable Jugonnath Sunkersett, for twenty years a respected Member of the Society, and a liberal benefactor to its Library ; and who, by a long life of laborious activity and distinguished public usefulness, made himself an honour to Western India."

The death of the Hon. Mr. Sunkersett, he observed, had made a very deep impression, both among Natives and Europeans in Bombay, and throughout the neighbouring provinces, in which his worth as a native gentleman and citizen were well-known and highly appreciated ; and it was becoming in this Society, which stood in a definite position to education and research, and to friendly intercommunion between the different classes of Society, to express its sense of the loss which had been sustained by the removal of their valued friend, whose talents, and force of character, and energetic action, had been of a very marked character for many years, as would appear from the most general allusion which could be made to the course of his life. Mr. Jugonnath lost his father when he was only eighteen years of age, and when his education was but of a very imperfect character, even when looked at from a native point of view, about forty years ago. He determined, however, as far as practicable, to repair its deficiencies. With the help of the late able and excellent Mr. Murphy, and of Mr. Mainwaring, a well-known instructor, he privately studied the English language, and attained in it a most respectable proficiency, which fully qualified him for the part which he so long and efficiently took in the social and public affairs of this large city. To the vernacular languages, and especially the Maráthí, his mother-tongue, he gave much attention. Sanskrit, even, was not neglected by him, and his progress in it was such that he was accustomed intelligently to peruse some of the olden classics of this country. When he (Dr. Wilson) arrived in Bombay, upwards of thirty-seven years ago, he found him at the head of the Hindu population here, forming by far the largest portion of this diversified community, though he was then only twenty-six years of age. It was somewhat amusing, some months afterwards, to find him,

with all the heads of the native community of this place, engaged in a showy but peaceable demonstration against the Government of Bombay (under Sir John Malcolm), for its resistance to the issue, by Sir John Peter Grant, of an imperative summons addressed to a resident in the interior, held to be beyond the jurisdiction of the Supreme Court. But in the position which he and others (erroneously as they afterwards admitted) then occupied, there was really nothing offensive to the public authorities, who well knew the legal ground on which they themselves stood. The matter, when rightly interpreted, was merely this: the Supreme Court of Bombay had proved so satisfactory to the Natives of this island, that they wished its jurisdiction in an important matter to be extended to the interior. The loyalty of the native gentlemen was not called in question, and many of them, like Mr. Sunkersett, were, in point of fact, highly appreciated by the Government, and, with it, willing co-operators in most important measures. Mr. Sunkersett (when he must have been only about twenty years of age) was made a member of the Committee of the School Book Society, the first native Educational Institution in Bombay, which enjoyed the patronage and aid of Government. He was one of the first members of the Committee of the Native Education Society, which was next called into being, and of which, to the last, he continued the zealous and prudent counsellor and supporter. In the commemoration of Mr. Elphinstone, and in the dedication to the cause of education, through public professorships, of the large pecuniary testimonial which was forthcoming on that occasion, he took a most active and advantageous part; and to the day of his death he remained one of the Trustees of the Elphinstone Fund. When the Board of Education was formed he was appointed one of its members; and he remained in it while it continued, constantly taking a most active part in its business, and aiding it by his sound judgment and wise counsels, as Dr. Stovell, its honoured and efficient Secretary for so many years, and now present on this occasion, could well testify. Mr. Sunkersett's connexion with this Asiatic Society had existed for twenty years, and it would have been much earlier formed had the liberal spirit of the present membership been the characteristic of by-past times. As it was, he was the third native gentleman who entered it. Though he had not directly contributed to its researches (and this was not expected of him) he had often attended its meetings, and taken an interest in its proceedings and those of its Committee, of which he was for some time a member; while he had greatly enlarged its library in an important and attractive depart-

ment, that of Natural History, by his presentation to it of five thousand rupees, which had enabled the Society to purchase the beautiful volumes (bearing his name) now exposed to view in the Society's rooms. Other services to our local literature he had done, though in this matter all his wishes (as in connexion with our University, of which he was one of the Fellows named in the Act of Incorporation) have not yet been implemented. Independently of our more public institutions, he had done his part to forward the good work of education. He was an early friend of native female education, on which so great interests are dependent. Long before the formation of the Students' Society, indeed upwards of thirty years ago, he had given him (Dr. W.) a room for a female school on easy terms on the premises contiguous to his mansion. His own daughters he had taught to read and write their vernacular with fluency and accuracy. He had founded and supported a Girls' School in connexion with the Students' Society. He had founded and supported an Anglo-Vernacular School for boys. He had often given assistance to students attending the Grant Medical College (in which he ever took a lively interest); and he had encouraged native medical practice by founding a Dispensary, from which medicines were gratuitously issued to the poor and afflicted. Many poor students attending different seminaries were his beneficiaries. He declared that he was personally tolerant of the legitimate effects of education, however unexpected they might prove to be to him a Hindu; and in this his usual good sense and kind feeling were apparent. It was scarcely necessary to say a word as to his merits as a citizen of Bombay, in which character he was so well known and universally respected. He was one of the first native Justices of the Peace; and in that capacity he had done his duty in an exemplary and distinguished manner; so much so that it was not to be wondered at that he had been made one of the first members of the Legislative Council, in the exercise of the functions of which he had proved himself entitled to creditable regard. In all matters pertaining to courtesy, to the commemoration of public worth, to philanthropy, to patriotism, to the relief of distress near and afar off, and to the advancement of the general improvement of this locality and its neighbourhood, he was ever ready to give most efficient aid, both by his personal advocacy and liberal contributions. He was constantly called upon to take a prominent part in all the public meetings held in the Town Hall; and though not in any sense a man of obtrusiveness, he did not fail to give a generous response to the numerous calls which were addressed to him. His absence at our future assemblies will long

be noticed with mournful regret. Viewing him as a representative member of the native community and as a citizen of Bombay, we have much reason to cherish a pleasing and grateful remembrance of him; while at the same time we bear in mind the lesson which is taught to us all by his sudden removal. It was only about a fortnight before his death, that, in his usual vigour and wakeful intelligence, he occupied the chair at an important meeting of our Agri-Horticultural Society, of which he was the president. He is now far removed from this terrestrial scene and all its occupations. To the motion proposed the ready consent of the members of the Society was fully expected.

The motion was seconded by Sir Jamsetjee Jejeebhoy, Bart.

Dr. Stovell said he had listened with great interest to the glowing yet just eulogium passed by the *Honorary President* on the high character and sterling worth of their lamented late member the Honorable Jagonnath Sunkersett. He said it might appear presumption on his part to add a single word to what had been already said, but as the Rev. Dr. Wilson had appealed to his personal knowledge of Mr. Jagonnath Sunkersett's exertions as a member of the Board of Education, he could not refrain from responding to the appeal, and he did so the more willingly as it gave him an opportunity of expressing his entire concurrence in every remark that had been made. It also gave him an opportunity of expressing the feelings of warm personal regard which he had long entertained for the deceased. He had been intimately acquainted with Mr. Jagonnath Sunkersett during a very long period, and had had the honour of being associated with him in the Board of Education for ten years. He (Dr. Stovell) was, moreover, almost the only European now left in India who could testify, from personal knowledge, to the earnestness with which, as a member of that Board, he had devoted himself to the cause of education, ever bringing to its aid great sagacity and sound judgment, as well as a breadth of view far in advance of what was in those days entertained by the native community generally. Mr. Jagonnath Sunkersett was the last of the four great worthies of a by-gone age, whose services ought ever to live in the grateful memory of the rising generation of Western India. He need scarcely say that the other three were Framjee Cowasjee, Bomanjee Hormusjee, and the late Sir Jamsetjee Jejeebhoy. Lofty as the Government educational edifice of this Presidency was now becoming, he trusted it would never be forgotten that its foundations were laid deep and broad by the four large-hearted citizens of this town who have now all passed away—they

spared neither their time nor their money in furthering the cause they had so much at heart, and especially in founding the Elphinstone Professorships, the first great standing point of Government education in this Presidency.

The above proposition was then put to the vote, and carried unanimously.

Proposed by the Hon. George Foggo, seconded by Dadoba Pandurung, Esq., "That a letter enclosing a copy of the Society's Resolution be sent to Mr. Venayekrao Jagonnath, with the expression of the Society's sincere sympathy with him and his family in their bereavement."

This was also carried unanimously.

At the Monthly Meeting of the 14th September, 1865, the *Secretary* read the following letters:—

"My Dear Birdwood,—I send you for presentation to the Bombay Branch of the Royal Asiatic Society a gold cufic coin of the Abbasite dynasty found at Zanzibar. It bears in the centre of the obverse the legend:—

'There is no good but God, one, and without partner.'

And round the circumference:—

'Mahomed is the messenger of God. He sent him with the way of salvation and the religion of truth, to make it (him) manifest to all the religion.'

In the centre of the reverse is the inscription:—

'Mahomed is the messenger of God.—Jaffr.'

And round the circumference:—

'Saif ullah (the sword of God) struck this dinar in the year (of the Hejira) one hundred and eight-two'—corresponding to A. D. 798.

This coin belongs to the reign of Haroon-El-Rushid, a name dear to readers of the Thousand and One Nights, and is remarkable as bearing the name of Jaafer-El-Bermake, the Wazeer of that Khalifa.—Believe me, yours very truly,

R. L. Playfair.

Byculla Club, 16th August 1865."

"To Dr. G. C. M. Birdwood,

Secretary Bombay Branch Royal Asiatic Society.

Sir,—I have the honour to acknowledge the receipt of your letter of the 15th ultimo, communicating to me the Resolution unanimously passed at the monthly meeting of the Bombay Branch Royal Asiatic Society, held on the 10th ultimo, relative to the death of my father.

I cannot sufficiently express in words the gratification felt by myself and father's family at the distinguished honour rendered to his memory by the Bombay Branch Royal Asiatic Society, in acknowledging their appreciation of his public services in so handsome a manner.

I remain, Sir,
Your obedient servant,
Venayeckrow Jugonnathjee Sunkersett.

Sunkersett House, Bombay, 12th September 1865."

The late Mr. Justice Forbes.

The Rev. Dr. Wilson, Honorary President of the Society, submitted the following motion to the meeting:—

"That this Society place on record the expression of their deep sorrow for the death of the Honorable Mr. Justice Forbes, one of their Vice-Presidents, and their testimony to his eminent abilities, varied accomplishments, and grace of manner; to his important services in the illustration of the literature and antiquities of Gujarát; and to his high character, and exemplary life, which reflected honour on the British Government in India, and won the affection of all classes of the natives with whom he held public or social intercourse."

Dr. Wilson remarked that when at the last meeting of the Society he was called upon to express its respect for the memory of one of its most liberal native benefactors, and for many years a most distinguished citizen of Bombay, he little thought he should be required within the short space of one month to ask the Society also to record its deep sorrow for the great loss which it had sustained by the death of one of its most highly esteemed European members and office-bearers, who had been removed from this earthly scene just when he had reached the zenith of his influence and usefulness in the West of India, with which he had been connected for nearly twenty-two years. Yet so it

was in the mysterious working of an all-wise though unsearchable Providence. Many were mourners on this occasion, especially among those more particularly connected with our literary, scientific, artistic, and philanthropic societies and institutions, of which Mr. Forbes was a most active member and an invaluable counsellor. His connexion with some of these associations, indeed, was very peculiar. He was in an important sense the parent, as up to the day of his death he was the mainspring, of the Vernacular Society of Gujarát, which had done much for the development and improvement of Gujarati literature at Ahmedabad, its head-quarters. He was one of the founders and the president of the Gujaráti Society of Bombay, lately formed for the purpose of collecting and publishing whatever might prove to be valuable in the indigenous literature of Gujarát,—a Society to which very large contributions had been made, not only by the opulent native merchants of this city (some of whom were present on this occasion), but by the native princes and chieftains of Gujarát, who were much influenced in the liberality displayed by them by their confidence in a Society enjoying the prestige of Mr. Forbes's name, so well-known and highly appreciated when he dwelt among them as an administrator or judge. He was the President of the Sir Jamsetjee Jejeebhoy School of Art, in which he took the deepest interest, more especially now, when through the continued liberality of that philanthrophic family, its staff of practical instructors was being completed, and when his own well-known artistic taste had full scope of suggestion and gratification in connexion with its advancement. He had been for the last nine months the Vice-Chancellor of the University of Bombay, which directs the higher studies of the youth of this Presidency, and certifies to their proficiency after suitable examinations; and neither in the Senate nor in the Syndicate, where his kindness, courtesy, and judgment were generally marked, did he prove unequal to the duties of that important office. This Asiatic Society highly esteemed Mr. Forbes for his connection with it as a member and Vice-President, though he had not enriched the the pages of its journal by any contributions.* He had, however, done better than this, by the preparation and publication on his own account of the two goodly octavo volumes now lying on the table, entitled "Rás-Málá, or Hindu Annals of the province of Gujarát in Western

* One contribution from the pen of Mr. Forbes, which was not in type before his lamented death, appears in this No. of the Journal.

India,"—a work replete with curious and valuable information from little known sources, and beautiful illustrations from drawings by the author. To estimate it aright, the importance of the Province of Gujarát, in some respects the most remarkable in India, must ever be kept in mind. Speaking of its peninsular portion, Colonel Tod, the enthusiastic admirer of Rajputáná, had said, "For diversity of races, exotic and indigenous, there is no region of India to be compared with Saurásht̃ra, where they may be seen of all shades, from the fair and sometimes blue-eyed Káthí, erect and independent as when his father opposed the Macedonian at Multan, to the swarthy Bhill, with keen look, the offspring of the forest." Originally this district must have had a non-Aryan population. In the olden Indian traditions it is said that the (Western) Vinashana, or Banas, hides its face in the sands as it approaches the impure land of the Abhirs, and the Dardas (used in a wide sense), the descendants of whom (in the Abhirs and Dheḍas) are still to be found in peninsular Gujarát, contiguous to the Abiria of the Geographer Ptolemy. The A'ryas, however, soon appeared on that inviting pastoral, agricultural, and commercial field. Among the earliest of these settlers, denominated from their rulers, were the Siñhas, the greatest colonists who have yet been connected with India,—who had various settlements on these western shores; who probably deposited the mysterious Konkanastha Bráhmans in our own neighbourhood; who carried their arms, commerce, and rule to Lanká, which received from them the name of Sinhaladvipa, or the Island of the Siñhas; and who in the course of time extended themselves to the Eastern Archipelago, finding or rather founding there another Lanka, a Mahalanká, or great Lanka. Of these Siñhas, the capital was doubtless Sihor, formerly called Siñhapur, in the territories of the Thákur of Bhávanagar, near the sacred Jaina Mountain of Pálithána. There too (after the time of Ashoka, whose Buddhist edicts are written with the pen of steel on the rocks at Girnára in the same Saurásthra Province) probably reigned the Sáhs, a revived dynasty of Siñhas, of whose coins the learned President of the Society had lately discoursed with so much interest. In the open country to the North-East of Sihor are found the ruins of the city Valá, where the Valabhí dynasty reigned, according to Colonel Tod, from A.D. 318 to A.D. 524, or, according to Chinese travellers, till the seventh century. On the antiquities of some of the places now mentioned, Mr. Forbes has incidentally cast considerable light; but it is not with this locality and with these more ancient times that his work has principally to do. Its great effort is

diverted to the elucidation of the Mediæval history of Eastern Gujarát, especially as connected with the several dynasties which reigned at Anhilawáḍa Pattan, intermediate between Ahmadábád and Dísá, and which extended their sway to the peninsular as well as to the continental province of Gujarát. After some introductory matter, he begins with Van Rájá of the Cháwadas of the eighth century, and then goes over the times of the Solaukhis and the Pramárs, noticing in its place the fall of Somnáth under Mahmud of Ghazni. He treats of the Vághelas of Chandravati, and the marvellous structures of their Jaina ministers on Mount Abu. The Muhammadan history of Gujarát he gives at length. He then proceeds to the inroads and ravages of the Maráthás, to the establishment of the Gaikawáḍ power, to the advent of various Rajput Chiefs from Marwar, and to the settlement of the Mahikántá. He concludes his work by a review of the population of Gujarát, and by giving interesting illustrations of its manners and customs. It is quite evident that it has been his aim to do for Gujarát what Colonel Tod has done for Rajputáná. He has been scarcely less successful than his predecessor, whose faults in some respects he has avoided. For the most original part of his work he has been principally dependent, directly or indirectly, on bardic chronicles which he had collected and collated with much diligence. His estimate of these sources of information, as found in the body of the second volume of his work, is well worthy of attention. It is as follows:—

"Of the poetic value of the bardic chronicles we have in some degree enabled our reader to form his own estimate. Perhaps it may be thought of them (as Johnson thought of the so-called 'Poems of Ossian') that 'nothing is more easy than to write enough in that style if once you begin.' Where poets form an hereditary profession, the character of the poetry can scarcely be secure from this criticism. Their exaggerations are awkwardly great, and all their little fishes are apt to speak like great whales, their descriptions and their similes have so little variety that they might almost be stereotyped. Still it must, we think, be admitted that there is often in the bardic sketches much of spirit, and of effective, however rude, colour and drawing. Their historical value may be accurately measured by a rule with which the biographer of the 'Queens of England' furnishes us: 'No one,' says Miss Strickland, 'who studies history, ought to despise tradition, for we shall find that tradition is, on the whole, accurate as to fact, but wholly defective and regardless of chronology.' The bardic accounts,

where they are written, and are *intelligible without oral explanation*, may rank with the contemporaneous ballad poetry of other nations: where unwritten, they approximate to common oral tradition. The written genealogies, where they do not ascend to fabulous periods, are doubtless correct in the main. In matters of less strictness, even the bards themselves, though they admit a certain laxity, assert their material accuracy. The following is their canon :—

"'Without fiction there will be a want of flavour,
But too much fiction is the house of sorrow.
Fiction should be used in that degree,
That salt is used to flavour flour.

"And in another couplet they assert that,—

"'As a large belly shows comfort to exist,
As rivers show that brooks exist,
As rain shows that heat has existed,
So songs show that events have happened.'

"There is one subject, at least, upon which bardic testimony cannot be impugned—the subject, we mean, of manners and customs; and without contending for what is extravagant, we may remark that the bards, even if by an operation the very reverse of that which is performed by amber, have enshrined in the rude casket of their tradition much of that for which history is more especially valuable. The bardic song, with all its virtues and its vices, its modicum of truth, and its far larger mass of worthlessness, is now nearly silent, and can never revive; the swords which, if celebrated, are broken or rusted, the race by whose deeds it was inspired, is fast passing away. Perhaps it may be the fate of even these poor unworthy pages to call attention, for really the last time to the verse which has been, for so many centuries, alike a solace in peace and stimulant in danger to the [illegible] of the Kshatris."

This estimate is as correct as it is happily expressed. Mr. For[illegible] has treated the bardic chronicles as partial sources of historical information, with judgment, though sometimes with limited literary manipulation. The work of translating or paraphrasing them, with all their exaggerations, dislocations, and frequent misrepresentations, never can be favourable to a clear arrangement and fluent pen. Altogether, Mr. Kinloch Forbes has produced an interesting, instructive, and useful work, which must appear to be the more creditable to him

when it is borne in mind that he had been only eight years in Gujarát when he proceeded to England to effect its publication. How, during this limited period, he could acquire and digest the varied information which it contains, while at the same time he discharged his public and social duties with wonderful fidelity and efficiency, is more than can be well understood. For a second time, in the West of India, and in connexion with the Bombay Civil Service, he has given literary lustre to the name of FORBES—a lustre in this repeated instance like that of the first in the case of the genial, cordial, intelligent, and observant James Forbes, the author of the charming "Oriental Memoirs," and it might be added as a piece of information to some here present, the grandfather of the eloquent and ingenious Count Montalembert. The "Ras Mala" will undoubtedly attract more attention than it has yet received. It is to be hoped that the Oriental documents on which it is founded may be soon published by the Gujarátí Society of Bombay, in the formation of which, as already mentioned, Mr. Forbes took such a warm interest. It is also to be hoped that if portraits can be procured of some of the chieftains whose characters and deeds he has recorded, they will find a place in the Portrait Gallery of remarkable Natives of India, projected by Mr. Sorabjee Jehangeer, and of the Committee of which, it should have been before mentioned, Mr. Forbes was President. With these hasty remarks the matters referred to in the motion submitted to the Society were not exhausted. He (Dr. Wilson) had purposely avoided repeating what had been so appropriately said in several of the public prints in Bombay. He would leave it to the President and the Hon. Mr. Tucker, who had sat with Mr. Forbes on the bench of justice, to speak of the attention, consideration, judgment, courtesy, and kindness which he ever there manifested. He would leave the seconder of the motion, and other friends here present to call to mind his many personal excellencies of character, disposition, taste and temper, which none could fail to discover, and which, associated with or originating in his sacred, sure, animating, and purifying beliefs, many so highly admired. It was with a melancholy satisfaction, which the speaker would not venture to express, that he submitted the motion for the adoption of the meeting.

RAO SAHIB VISHVANATH NARAYAN MANDLIK, on seconding the motion, spoke as follows:—I beg to second Dr. Wilson's motion with melancholy pleasure. I had the privilege of knowing the late Mr. Justice Forbes for the last three years. Although my acquaintance

therefore was not of long standing, it was enough to convince me that in him we had lost a true statesman of the Mountstuart Elphinstone type. He was a thorough English gentleman in every sense of the term. With the greatest kindness and generosity of nature, he united the manly firmness and the highest principles of honour; and it was the striking combination of these qualities that had endeared him to all classes of people in *Saurâshtra* and *Gujarâshtra* (wherein he was mostly employed), from the noblest Rajput chief to the meanest peasant. I consider the death of such a man a great calamity—no doubt providentially sent to chasten us; but still a calamity to the country; for it is men like the late Mr. Forbes who are the real strength of the British rule in India; whose presence inspires confidence in the justice and faith of the English Government; and whose example encourages the timid, overawes the forward, and preserves the equilibrium of the political machine. Of his labours as an English scholar, it does not become me to speak; but this I must say, that his principal work, the *Ras Mala*, is a great and well-arranged storehouse of the historical and legendary lore of Gujaráth and Kathiawar; and his mode of treating the numerous subjects therein embraced, and the variety and fulness of his remarks and illustrations, testify to his great scholarship and deep research, as well as to his exquisite taste and artistic workmanship. He spoke Gujaráthí more correctly and with greater elegance than most Europeans whom I have known. He felt and often expressed his regret that numbers of native institutions were passing away of which no record was being kept. He was most anxious to preserve indigenous poetry and annals, as illustrating the manners and customs, the history and antiquities of the country. It is on this account I feel that his loss to the Gujaráthí Vernacular Society (of which he was the founder), and to the cause of Gujaráthí literature generally, will be very great. Science and philosophy are never so attractive as when they are joined with rank and political eminence. They then get as it were into fashion, and confer numerous and lasting benefits on society. Persons like the late Mr. Forbes are the powerful motive forces which promote a cordial combination of the two great aristocracies of rank and of letters. It was under Mr. Forbes's fostering care that the warlike *Kshatríya*, the speculating *Vaishya*, the literary *Brahmana*, and the adventurous *Parsí*, so cheerfully combined to form the literary body whose guiding spirit has just departed. I trust his mantle will fall on the shoulders of some worthy successor, and that the Society may yet be able to bring out some of those works on which he

was engaged. Mr. Forbes's liberality was princely, and was not regulated by colour or creed. Ever solicitous to seek out and encourage native talent, he was indeed a *Vikramáditya* or *Bhoja Rájá* to the poets and bards of Gujaráth. Indeed, an example of his unobtrusive beneficence came to my notice only within a few weeks before his death, which we now deplore.

THE PRESIDENT said :—In putting this motion to the meeting, I must give expression—I trust without impropriety—to my most cordial concurrence in it. It has not been the practice of our Society to record obituary notices of its members, and we have thus the advantage that on an occasion such as this, when one of the most eminent among our number has been taken from us, we come not together in the formal discharge of an accustomed duty when assembled to testify to his worth, and to give utterance to a sorrow which to many of us is a heavy one. It is not for me to say here what Mr. Forbes was to myself—what he was as a friend or as a colleague with whom it was a high gratification and privilege to be associated. But a word may be said of what he was to all of us ; and if I may select one trait of his character from among so many that were to be admired, I could dwell yet for a moment on that unaffected "grace of manner" to which a place has been assigned in the resolution, among his more solid, and it may be more important characteristics. It was this distinguishing feature, it seems to me, that cast over the whole man that charm of which we have all felt the influence. It was not the ability nor the acquirements—though these were of a high order—nor the refined taste, nor the cultivated judgment, but the high-mindedness, and springing from this, the true courtesy and gentleness and dignity that so endeared and fascinated. The societies and institutions of this city and of this Presidency have suffered a heavy loss in the removal of one so gifted and so accomplished, and we specially have lost a colleague not to be replaced. If my solicitation could have prevailed, Mr. Forbes would have succeeded to this chair when it was last vacated, but he was kept back, as I well know, by a modesty which was scrupulous as against his own claims, and by other kindred feelings which I can look back on only with respect and admiration.

The above motion having been put to the vote, it was unanimously carried.

At the Monthly Meeting of the 12th October 1865, Dr. David Livingstone delivered a Lecture on the Discoveries in Africa before

a large meeting of the Society and the public in the Great Room in the Town Hall.

The Rev. Dr. Wilson, Honorary Paesident, who occupied the Chair, said, that though the Bombay Asiatic Society had been in existence for upwards of sixty years, this was, properly speaking, the first public meeting which had been held under its auspices. It occurred, it would be admitted, in most favourable circumstances. Dr. David Livingstone, who appeared before that large assembly that afternoon, to deliver a lecture, was a gentleman whose name was known and honoured in every city of civilization, in both hemispheres of the world, and venerated by savage as by sage. He was undoubtedly one of Nature's nobles. He had been trained and educated both in the factories of industry, and in the schools and halls of science. Enlightened, purified, and fortified by religion in its heaven-born form, he had devoted himself to a career of philanthropy and research but seldom exemplified. The scene of his enterprise, as all knew, was the great Continent of Africa, which very much resembled India in its external form, but which was so large, that an India could be cut out of it, without its being very much missed. Travel within its unexplored and unknown regions was very different from travel in India, now patent to all, and provided with so many accommodations for the weary pilgrim. For weeks, months, and years together, Dr. Livingstone had had to rest on the grass of the field, under the open canopy of heaven, or under the shade of bushes or trees. His movements had been among tribes and tongues alike unknown and undescribed. His discoveries had been universally acknowledged to be of the greatest importance. By one of his earliest reviewers (in the *London Athenæum*) he had been denominated the African Columbus, of course not because he had discovered, but because he had revealed the general character of that continent, which had been so long misunderstood and misrepresented. Though Dr. Livingstone had proceeded to Africa (as a Medical Missionary) in 1840, it was not till 1852 that he commenced those great journeys for which he is so celebrated. On that occasion, he had proceeded to the very centre of Southern Tropical Africa. He then travelled to Loanda on the Western Coast, and from this point he returned to Quilimane on the Eastern Coast, thus crossing the whole continent of Africa—an achievement which he was the first to perform. He did all this in his proper character as an Englishman and a Christian, gaining the confidence of the numerous

tribes and peoples with whom he came in contact. In 1856 he proceeded to England, where, after fifteen months' labour, he produced his first great work, which relates the story of his movements and observations with so much simplicity, truthfulness, and interest, bringing to view so many regions unknown to fame; so many lakes and rivers with magnificent waterfalls, and fertile plains and plateaus, the existence of which had not been dreamt of; so many strange and interesting specimens of humanity; and so many curiosities in Natural History. In 1858 he renewed his journeys and researches, in the company, to a certain extent, of other philanthropists and adventurers. Last year he had a second time proceeded to England, and again, in about fifteen months, produced another great volume, which would not yield in interest to his first. He was now in Bombay on his way to Africa, on his third exploratory campaign, and he would try to solve the great geographical problems which had been raised by those who had sought to imitate his example. He was a man of deeds in every sense of the term, resting his claims neither on race nor lineage, however much to be respected in their own position. His motto might well be :—

> Nam genus, et proavos et quæ non fecimus ipsi,
> Vix ea nostra voco.

Yet he devoutly ascribed all his success to the highest source. "Glory to God in the highest, on earth peace, good will to men," was ever his aim. He could not but get the warmest reception on this occasion from all who had come to listen to his lecture. (Great applause.)

Dr. Livingstone, who was received with loud applause, spoke as follows :—Ladies and Gentlemen—As most of you are pretty well acquainted with India, I think that if I mention some of the points of similarity and difference which exist between it and Africa, you may get a clearer idea of that continent than you now possess. We have, in the continent of Africa, very much the same sort of features which we have here. We have low lands which very much resemble the low lands between Bombay and the Ghauts, excepting that while in Bombay you have about 50 miles of low land between the sea and the Ghauts, we in Africa have some 200 or 300 miles of low swampy country, before we come to the African Ghauts, which are somewhat higher than those of India. The Konkan is very much like the low unhealthy African coast belt. There are also large tracts of country which resemble the Deccan as seen from the low lands here. The jungle, like that on the

slopes of the Ghauts, is open, and the grass is exceedingly low. You must endeavour to lay aside the notion that the interior of the country —tropical Africa—is nothing but vast sandy deserts. The prevalent idea in most men's minds was, that it consisted of a great sandy desert, but this is not the case. I never saw a real desert till I came to Suez. After getting up to the highest point of the Deccan, we have a gradual sloping away of the country towards the east. In Africa we have a great slope towards the centre, and from the bottom of this hollow a gradual ascent takes place to a point about 300 miles from the Western coast. There we have ghauts again, and on the other side a low country sloping to the sea. The continent is not all such as I have described, but from this we may get a general idea of the shape of the interior, and of the low lands round the coast. We have at some points high lands coming near the sea, and we have low lands extending very much inland, and in the middle is the hollow in which we have great fresh-water lakes, unlike anything you have in India.

In the geology of the country, Africa differs very materially from the interior of India. Down in the Zambesi we have great coal-fields, which we have observed extending for about 400 miles. In these coal-fields numerous "faults" occur, in which igneous rocks have been shot through the coal; there the mineral is destroyed or converted into a substance like coke; but when we get a few yards off, we have excellent coal, which gave good steam; we found it at other places quite bituminous, and, when burning, it bubbles up exactly like domestic coal in England. These coal-fields extend towards the north, and when we went up the Rovuma, a river near to Cape Delgado, we saw exactly the same formation as we had in the south. I mentioned to a Captain of the Navy, as we were going up the Rovuma, that there was coal in its vicinity, and after going up a little further, we found pieces of fine coal among the sands of the river. Previous to the present state of the country there seems to have been immense fresh water lakes in which the coal was formed; and some of the present lakes—though by no means small bodies of water; Lake Nyassa, for instance, being 200 miles long, and from 20 to 60 miles broad—are only the deep holes which existed in the ancient lakes. Those ancient lakes seem to have been very much larger than the present ones, and they would appear to have been let off by fissures in the lateral high ridges, which form a well-marked physical feature of the country. These ridges have been rent in a most violent manner, and large lakes in the interior have thus

been let off. The Zambesi, for instance, comes through one of those fissures, and at this point forms one of the most remarkable waterfalls in the world. It is quite impossible to describe it, because it is so unlike any other waterfall; but I may say that the river above it is a little over a mile wide, and it falls more than double the depth of Niagara, and below it is seen to have jumped into a crack about 80 yards wide. It forms one of the most wonderful sights I ever saw; and my brother, who was familiar with Niagara, says this is the more wonderful of the two. Almost every river in Africa comes through a fissure in the rocky subtending ridges mentioned; the Congo, for instance, comes through large ridges of rocks, which seem to have been split when the waters of the interior were let off. On going up the Rovuma, we came to cataracts; and the fact that all African rivers have cataracts, seems to have prevented navigators going any distance into the country.

The climate of Africa everybody believes to be exceedingly bad; but in my own opinion, it has not had a good trial. When we travel we have none of the comforts which you have in this country, for we have no means of conveyance, we have no beasts of burden. A fly called the Tzetze exists, and no domestic animal except the goat can live where this fly abounds. It is very remarkable that it kills the horse, the ox, and the dog, but that it does not kill goats, and has no effect upon donkeys. The poison seems to be of a nature that quite baffles all investigations into its nature. Why it should have such an effect upon domestic animals, but not upon men, I cannot conceive. I once thought it was not a fly that did the mischief, but that the animals were killed by eating some plant. Capt. Vardon of the Indian Army said he would put this to the test, so he rode one of the horses up a hill, and while he collected some specimens of the tzetze, did not allow the horse to eat anything; yet in eleven days the animal was dead. Yet this fly has no more effect upon man than a mosquito has.

In the low lands the climate is moist; but as we are obliged to sleep under trees and without tents, it is not giving a man a fair chance. If we had anything like the comforts which the people of India have, or even good food and fair shelter, with abundant occupation for mind and body, it is my belief that on the high lands of Africa Europeans would live and flourish. Some diseases we never have. I never saw a case of consumption or of scrofula. Some diseases which are well-known in Europe are never seen in Africa. Small-pox and cholera are

never known. Cholera, it is true appeared once at Mozambique, but went no further. I think the climate of Africa has not had a fair trial. In travelling we have not the means of protecting ourselves from the dews at night—generally it is a tree under which we sleep, and our beds are made of grass; we are exposed to all the malarious influences which exist— so we have not a chance of knowing whether the climate is as bad as it is reported to be.

One point of dissimilarity with the climate of India is this, that we never have sunstroke. Neither my companions nor I ever wore sun topees. We went about in the sun wearing the common naval cap, and some wore even smaller head dresses, but we were never affected by the sunstroke; nor did we ever hear of a single case of it. Then, looking at the experience of the inhabitants, most of the people go without any head covering at all. We see the natives of this country all particularly careful of their heads, and thus we observe the result of their experience of the danger arising from exposure to the sun; but the natives of Africa take no such precautions. They take greater care of their feet than of their heads, and slave-traders never travel without their slaves' feet being protected by the earth being cooled by the rains. The sun is not so terrible in Africa as it is in this country. This may be because in the interior the climate is dry. We have sometimes as much as 35 degrees difference of temperature between the dry and the wet bulbs of the thermometer, and the dryness of the climate may be some protection from the sun's rays.

Most of you must know the typical negro. Sometimes we see a figure intended to represent him at the doors of tobacco shops at home; but this is not the typical negro at all. It may be the typical negro of the West Coast, who is exceedingly ugly; but in the interior the people are quite different. In many cases they are very comely. The Makololo, for instance, are very good looking. Their noses are a little flatter than ours; but they say our noses stick too much out of our faces. (Laughter.) We think theirs too flat. Now, who is to decide? (More laughter.) Throughout the country the natives have all got woolly hair; but when they see our hair they say "Is this hair? It is a great mistake; that is not men's hair at all; it is lion's mane." (Laughter.) They consider their hair to be the proper sort of hair, and are quite content with it; but ours they do not think the proper sort; and when one is among 40 or 50 of them smiling at one's head gear, he is almost disposed to agree with them. In South Africa,

where we have real Hottentots and Bushmen, it is a scanty crop indeed, and the people look as if their heads had been shaved and pepper corns planted all over them. Grass grows there in the same way, tufts here and there, with bare spaces between. But as we go more inland, vegetation becomes more dense, and so does the crop of hair on the people's heads; and some of them have such enormous masses of wool, that they are as large as many of our friend's turbans there (pointing to the turbans of some Hindoos who were present). These people are so proud of it, that they train it into a great variety of shapes. Some make it into a shape like a dragoon's helmet; some train it backwards; and some imitate the glory round the head of the Virgin, by dressing their hair so as to resemble rays going out to a circle of bamboo—it forms a very good resemblance too. Others, again, train it into the shape of a European hat. They have abundance of it, and seem to amuse themselves with it in the same way as ladies do in all parts of the world. (Laughter and applause.) They are all greatly addicted to following the fashions, and one is the ugliest in the world. I can never get reconciled to it. It is the lip-ring. It is not put in as the nose-rings are in this country, but a hole is made in the lip, and a piece of stick inserted to keep the parts from reuniting. They begin with a small hole, and gradually increase the size of it by putting in little bits of stick until the hole becomes larger and larger, and we have it this size, with an ivory ring which they make to adhere to the edge of the lip going round the outside of it. (Dr. Livingstone here exhibited a life-size drawing of the head of a native with the lip-ring projecting straight forward and from the upper lip to the extent of about two inches, with a portion of the lip encircling it, constituting a most hideous disfigurement.) The doctor then continued:—It is excessively ugly; but it is the fashion. I asked an old chief once—"What induces the women to use such a thing as this?" "Why, beauty, of course. What sort of a creature would a woman be without it?" And he seemed highly diverted by the idea of a woman without a lip-ring. When the muscles of the cheek become flaccid, you can see into the mouth through the ring. I hope no one will introduce this custom into this country; but there is no saying what fashion will do. (Laughter.) I sometimes wondered how the women managed to kiss with such an ornament as this in front of their mouths (loud laughter); but I was afraid to ask, lest the ladies should offer to let me try. (Continued laughter.)

The general characteristic of the people is light-heartedness; but near the coast, where the slave-trade prevails, they are blood-thirsty. We were fired upon on two occasions without provocation; but when you get away from the seaboard they are kindly and civil; and contrasting them with the people I see here, I think the Africans much more cheerful. If a party of them are at work, they are either laughing or joking, or scolding, and the heavier the work the noisier they are. This is much in their favour. Had any other race been subjected to the sufferings to which they have been subjected by the slave-trade, they would have perished from off the face of the earth; but the African has a light-heartedness which helps him up in the worst situations. He has been called the irrepressible negro. It is quite true. He is irrepressible; and in spite of the loss of life to which he is subjected in the middle passage, he springs up in the New World and forms the great difficulty there. Some people talk of him as likely to become extinct if he is allowed to live in freedom; but I do not see that there is any probability in this assertion. If he has withstood all the destructive agencies involved in slavery and the slave trade, he will live on in the presence of all his brethern.

The Africans have no caste. If you give one of them a piece of bread, he immediately shares it with his companions. Their religion is a very simple one. There is nothing of cruelty in it, nothing repulsive. Dahomey is a mere fraction of the country. They all believe in a Supreme Being, and that their souls, after their departure, continue to live. They pray to the departed. A woman prays to her departed mother, and a man to his departed father, and all their prayers are directed to departed spirits. Some people have supposed that they have no knowledge of the Supreme Being; but from an intimate knowledge of them for many years, I can testify that they all have a knowledge of the Supreme Being. It is never necessary to assert the existence of Deity. Their great fear is against being bewitched. Some believe they would never die but for witches, and when a person is accused of being a witch, they give her a medicine. If she vomits it she is supposed to be guilty; but if it has any other effect she is not. This seems strange to us; but looking at the practice of our forefathers by which they tested a witch—if she floated she was guilty, and if she sunk she was innocent—it is not so strange after all. So it is with many nations in this world; we can see their folly and they can see ours.

The most sensible people I ever met, who had a belief in this ordeal, were the Batokas; but they gave the medicine to a cock or a cat, and according to its effect the judgment was pronounced. Thus, there was no danger of a man or woman being poisoned by it, as the effect took place merely on an animal. If we believe the Africans to be savages we shall be much mistaken. They are agricultural, and cultivate all the sorts of grain you cultivate in the Dekhan, and I have seen many plants the same as you sow, in the interior of Africa. They live chiefly on those grains.

They cultivate cotton also, and excel the people of this country, inasmuch as they have introduced a new kind of cotton. They had the indigenous cotton of the country, much like the Indian short-stapled cotton; but they have introduced another kind which resembles Egyptian. We sent some to Manchester, and were told that it was better than the common American. Then they have another long staple, but how it got there I do not know, for we found it in the middle of the country, and none near the coast. It is known as the Pernambuco kind. We found some fruit trees there too, which are only to be found in Cuba and the other West Indies, besides those three kinds of cotton. Almost every family has a patch of cotton, as our forefathers had of flax, which they plant, and of which they make coarse cloth. Cotton is found growing in all parts of the country. That improved cotton, which is called foreign cotton, requires to be replanted every three years; and when replanted they get the greatest yield from the young plants.

The Africans likewise engage in fishing, and make fishing nets all over the country. They smelt iron, and make capital hoes, spears, and knives, and in one part of the country they smelt copper ore from Malachite, and make copper ornaments.

They are more agriculturists than hunters, and they can scarcely be called savages; but that which prevents them making any advances, is the slave trade. This it is which keeps them in the state in which they have been living for ages. The slave trade we found to be the source of a great sacrifice to human life. When I went to England in 1857, from the Western coast to the Zambesi, and went down that river to the Eastern coast, I found that this coast was shut up by the Portuguese. They have some forts on the Eastern coast, and on the strength of those forts they claim in Europe the government of the whole country. They claim 1,360 miles of coast, but they pay the natives for all the land which they cultivate. They have been in posses-

sion of the fort of Mozambique, on a small island about one mile long, and a quarter of a mile broad, for 300 years; yet for the land which they cultivate on the mainland the natives make them pay handsomely. There is one hill in sight at Mozambique which the natives will not allow the Portuguese to come near. In other places the natives make the Portuguese pay a heavy rent for all which they occupy; and yet they speak of the whole land as their territory! It is just the same as if the people of the Dekhan made us pay a rent for the cultivation of some of the land on the adjacent mainland.

The system of the Portuguese is to cut out all foreign trade, and the trade of the Eastern coast now consists of slaves and ivory; but that in ivory is not large, whilst that in slaves is considerable. Large numbers of slaves are annually sent to Cuba, to the Red Sea, and to the Persian Gulf, and at the time we were in the country, a large slave trade was going on between the Eastern Coast and the Island of Bourbon. The French sent ships, each with an officer on board, to see that a fair engagement was made with the people; but the Portuguese being on the spot, they shipped off their slaves as free labourers. I have seen the Portuguese sending off their slaves in irons; and this system has gone on until it has ruined the trade of the country. The British Government sent us to go and try to establish legitimate trade with the natives, and in going up the River Shire, the first time the people saw us they thought we were Portuguese, and large numbers ran along the shore, armed with bows and poisoned arrows, ready to repel any aggression which we might make. We had to use the greatest caution, and landed unarmed to cut wood; and in three visits we had completely gained their confidence. On the second visit we went to Lake Shirwa, and on the third, we went up to Lake Nyassa. Lake Nyassa lies exactly north and south, and is very deep. We found the people there all engaged in cultivating cotton; and cotton being then exceedingly precious in England, we thought that by inducing them to cultivate cotton and by buying their produce, we might lead them to a better kind of employment of their energies than by selling each other. We were getting on as well as could be expected; we began to purchase; and the natives, who are all fond of trade, were willing to cultivate the soil and grow cotton; but the Portuguese of the Zambesi sent agents across the country with plenty of guns and ammunition, and by turning one tribe against another, soon brought about wars and produced the utmost confusion

in the country. The great instruments of the slave-traders' power there are guns and gunpowder; for those tribes who have only bows and arrows, cannot stand against those who have guns. It usually happens that one tribe is excited by men against another, so they buy guns and ammunition from the half caste slave traders, and soon are able to capture slaves enough to pay for them. Thus the Vale of the Shire, which was one of the finest valleys in Africa when I first saw it, in two years was completely depopulated, and I never was so struck with the atrocities of the slave trade before as in revisiting that vale. About 1,900 slaves were recorded at the Custom House in Zanzibar when Col. Rigby was there. These were all from the Shiré Valley and Lake Nyassa districts, and a great many others came from other parts of the country. To put a stop to this odious traffic, I wished to get a small steamer on Lake Nyassa, so that we could visit the people of the Upper Shiré and enlist them in the cultivation of cotton instead of the enslaving of people. They were very eager traders, and quite alive to their own interests; and would soon have carried on a good trade had they not been interfered with by the Portuguese agents. But those people were now swept away, the further we went, the further did these men-stealers, acting with the connivance of the Governor, follow us. The labourers were carried away or left dead, and we had not the means of carrying our vessel on to the lake.

The river Shiré, like most other rivers in Africa, has cataracts, There are 35 miles of cataracts, and then 60 miles of river above them and then you sail into the lake. It was no use attempting to go any further in the accomplishment of my mission, so I acquainted the Government that we were followed by the Portuguese slave-traders wherever we went, and that unless a stop was put to this, we should do no good. The expedition was withdrawn, and the vessel, which is made to be carried in twenty-four pieces, and which would have done admirably on Lake Nyassa, is now lying in Bombay harbour. I still regret that my efforts were not successful; for with the steamer I could have done an amount of good which would have allowed me to lie down and die in peace. (Applause.) But I don't like to give it up; for if I had been in the habit of giving up when I met with difficulties, I would never have had the honour of addressing you here. (Renewed applause.)

In my new expedition I propose to go up the Rovuma or Lovuma River. We went up for 150 miles in boats; but as it is not within the

claims of the Portuguese, I am in hopes we may do our duty to the people without being interfered with by them. I still think that if, along with lawful commerce, Christian Missionaries were introduced, it would be the beginning of the end of the slave trade.

I propose taking some buffaloes with me, as we have no draught animals there, although we have abundance of wild ones. The first time I went up the Shiré I counted 800 wild elephants; rhinoceroses and hippopotamuses abound; and once in going up the Rovuma in a heavy boat containing a ton of ebony and several men, a hippopotamus tried to upset it, and when he could not do that, he tried to bite the bottom of it, and gave it a punch which broke one of the planks, and made us scuttle ashore as quickly as we could. The country abounds with antelopes and rhinoceroses, and is probably the most singular country in the world for large game. Many of you have read Gordon Cumming's account. Some things it would have been better not to have said, for people doubt them because they have not been in the country; but as to the quantity of game he speaks of, I have lived in a part of the country where he hunted, and I do not think he exaggerates the account of their numbers at all. But it is decreasing, owing to the manner in which it is destroyed. I have tried to calculate the number of elephants destroyed, and I find from the quantity of ivory brought into the market, that at least 30,000 are killed every year for the sake of their tusks. If this wholesale destruction is to be allowed to go on, the supply of elephants will soon be permanently diminished. Where I am going there is an abundance of game, and the wild buffalo also abounds; and as this animal is not injured by the tzetze, I wish to try the experiment whether the tame one will be injured by the poison of that pest. If we succeed, we shall confer a great benefit upon that country. (Applause.)

My great desire is to see if a settlement of some kind or other with Christian missionaries and traders cannot be formed, as this experiment has never been tried in this part of Africa before, and I have very considerable hopes of its success. On the Western coast both traders and missionaries have had success, and in Sierra Leone and elsewhere their success has been very gratifying. The value of commerce sent out along this coast amounts to about three millions sterling annually, and there is more tonnage employed in carrying this commerce than ever the slave trade employed even in its palmiest days. The number of converts is very considerable, but we must take something else than these as a

measure of success. I visited Sierra Leone in 1858, and four years before that the native Christians belonging to the Church Missionary Society had taken to themselves the entire charge of the schools connected with it, and saved the Society the cost of £800 per annum. This shows a tolerable amount of success. It shows that when they contribute so handsomely to the spread of the same doctrines they may have been taught, they must have profited largely by the teaching.

Ever since I was a boy, I have heard a great deal about the spread of the Mahomedan faith, and have always been on the look out for indications of it; but I never have seen a tittle of evidence that the Mahomedans of the Eastern Coast are anxious to propagate their faith. I met two Arabs at Lake Nyassa, and they had been in the country for fifteen years, yet had made no attempt to propagate their faith. On the Western Coast, as far north as I have been, I never saw any Mahomedans ready to progagate their faith. Sometimes they conquer portions of the country, and avail themselves to a great extent of their power to make the younger people Mahomedans, but the older people they never try to convert. As far as my experience goes, the desire to propagate his faith is by no means strong on the part of the Mahomedan; the primitive zeal seems to have quite died out. Certainly this is the case on the Eastern Coast, and I do not think that Mahomedan zeal or proselytism is so great in Africa as it has been represented to be. The native Christians, on the contrary, desire to propagate their faith, and I know that they contribute a large sum annually for this purpose. Now, when they do make sacrifices of their property, it shows a desire to propagate their faith; and it has been very successfully propagated too; and I declare positively, that wherever Christianity has spread, men have been made better. I hope that something will soon take place which will attract attention, especially to the interior of intertropical Africa—something which at present I cannot conceive; that it will attract the attention of the people of Bombay more and more, I sincerely hope. It is a vast rich land. I cannot compare it with the interior of this country, because I have never seen it; but, being within the tropics, all tropical productions grow there most luxuriantly. In different parts native indigo grows wild; and there are various seeds which would be a profitable article of commerce.

Now, when I looked at slavery in America, that, to my mind, was the most hopeless state of things for the African there; for I never could conceive how that large slave population should ever be made

free; yet it has been brought about in our own day in a way that no one could have possibly conceived. It is the most gigantic event which has occured in our day. We are yet too close to it to appreciate its immense importance. Here are 3,000,000 or 4,000,000 slaves, whose masters determined to move heaven and earth to keep up slavery, and unfortunately their ministers went to the length of finding slavery in the Bible, and yet it has all gone away in spite of them. (Applause.)

I feel very warmly in the cause of missions and missionaries. I am not associated with any missionary society now; but when I see papers written in a sort of scoffing manner because of the fewness of converts which missionaries make, I think they are treated very unfairly. I don't think that the number of converts is any gauge of a missionary's usefulness. (Applause.) There is a great movement going on through the world which must result in the benefit of man; better principles are working in the native mind like leaven; it is not in individuals only; it is a movement which is affecting the mass of the population. Missionaries are performing a part, and that part cannot be measured. They are not alone in the work. Judges in giving judgment, merchants in just dealing, masters in more kindly and sympathetic treatment of their servant, and in teaching them their duties; statesmen in devising beneficial measures; last, but not least, are railways. Railways are doing a most important work in this country. Railway Companies I look upon as so many Missionary societies—they make people know each other. (Applause.) A great deal of the mischief done in the world is caused by people not understanding each other. For instance, the Africans believe that most of us are slave-dealers, and that most of their people who are taken away are taken away to be fattened and eaten. They suppose us to be cannibals, and we suppose them to be savages; yet when we got away from the influence of the slave trade, we found the people to be very kindly and sympathetic. In cases of death they showed a great deal of sympathy and a great deal of kindness; and if they knew us a little better, I hope they would think a great deal more of us. (Applause.)

I think most of you will understand the difficulty of getting a position of the kind I have spoken of; for missionary and trading life differ materially from each other. The country is wide, and is nearly depopulated. You may travel in some parts 100 miles and not meet with a single human being, and in other places you meet a few scatterd natives. In general civilized native chiefs are not opposed to white men

living with them. Indeed each chief is rather anxious to get a white man to live in his country, and to keep him to himself and get all the good he can out of him. With the Arab tribes it is different. They have no wish for strangers, and though they may in general treat them well, they do not like white men to remain in their country.

Another of the objects I have in view in going to Africa again is, that the Royal Geographical Society of London may have the water-shed of this part of the country explored. In the hollow part of the country there are several lakes which have not yet been explored; among them is Lake Bemba, from which flows the river Loapula, which forms a second and a third lake, which are not of much extent. (The doctor here referred to the map of Africa suspended behind him, and pointed out the localities of the lakes in question, and continued by saying)—Captain Speke went to nearly the northern end of one of these lakes in a canoe, and was told that there a river was flowing into it instead of flowing out of it. It is not quite certain which way it flows. Baker believes his lake to be a large one of 250 miles long, like Nyassa. The lake which Speke discovered flows into Baker's Lake, and that flows into the Nile, so that Baker's and Speke's and Grant's lakes complete the discovery so far as is at present known of the source of the Nile. No doubt Speke pointed out the country in which the true sources of the Nile exist, and it is probable that other waters be found to flow into Baker's Lake; if so, these will be new sources, and Lake Bemba may be a source of the Nile besides. This is one of the objects which induces me to go to the Rovuma; to pass Lake Nyassa, and on past to Lake Tanganyika; and go on past Tanganyika to a part of the country which exists in a portion of the map which is an entire blank. This I propose; but I don't know anything of the people, or the difficulties in the way; but if I live to come back, I hope to be able to tell you better about it. (Loud and prolonged applause.)

Dr. Wilson then submitted the following motion in behalf of the Society:—

"That the warmest thanks of the Society be presented to Dr. Livingstone for the able, interesting, and instructive lecture delivered by him on this occasion; and that in token of their deep-felt sympathy with him in his great enterprize, they resolve to commence a subscription (to be open to the public of Bombay, in aid of the expedition which he at present contemplates." In supporting this motion, Dr. Wilson,

adverted to the interest which the lecture had doubtless excited in behalf of both the country and the inhabitants of Africa. All things considered, the people of Africa were really a promising and amiable, though grievously-abused and ill-treated race. Their peculiarities, though very striking, were not inconsistent with their claim to recognition as an important portion of the human family. The slave-trade had been their curse; and melancholy it was to learn from Dr. Livingstone, that the cause of this nefarious traffic still continued to a large extent on their eastern coast. It was certainly to the reproach of the Christian name that Portugal, which had had the honour of discovering the passage by the Cape of Good Hope and founding the European power in the East, had so long overlooked, or failed to repress, the atrocities practised in this matter by its sons and their descendants in Africa. It was some consolation to know that its home government durst not express its sympathy with the foul deeds of the descendants of its colonists abroad. Another power was also implicated in the slave trade. It was that of the Arabs on the East coast of Africa, the benevolent and intelligent head of whom had been received with so much honour and satisfaction in this hall last evening. They had immunity by treaty from the search of their vessels by British men-of-war between certain latitudes and longitudes; but how soon they may be led themselves to abandon this undesirable immunity cannot be declared. Providence was at present manifestly interfering in behalf of the African race; and before its omnipotence all difficulties must disappear. The image of Hope, crowned and irradiated with the glorious bow of promise, was rising on the horizon, and told all of bright days yet and speedily to come.

> Hope! when I mourn, with sympathizing mind,
> The wrongs of fate, the woes of human kind,
> Thy blissful omens bid my spirit see
> The boundless fields of rapture yet to be.—

Yes! boundless fields of rapture—in which the mountain of the house of the Lord shall be exalted about the hills, and all the nations of the earth shall be seen flowing into it, with swarthy Ethiopia in the train stretching forth her unmanacled hands unto God. (Loud cheers.) With regard to the second part of the motion, he felt that little need be said. Bombay, the great commercial capital of the Indian Ocean, could not be indifferent about what is transacted in the continent bounding that ocean to the west. The present great assembly bore witness to the interest felt in the great hero of discovery and pioneer

of civilization in that promising region of the world; and that interest would not be allowed to pass away in mere words and plaudits. For Dr. Livingstone himself nothing was desired; but there was still a margin left for contributions to his expedition. Though the British Government and the Royal Geographical Society had each contributed five hundred pounds to the advancement of its objects, was it too much to expect another thousand pounds from Bombay, so much interested in the extension of commercial transactions on the East African shores? The great increase of trade at the island of Zanzibar alone within these few years had this morning been strikingly set forth in one of the Bombay daily papers; and more may be expected when the interior of the continent opposite to it has that safe communication with the coast which Dr. Livingstone is so ably and judiciously seeking to encourage. The merchants of Bombay must be among the first to acknowledge his philanthropic researches and arrangements. The native gentlemen of this city have a case before them which they will view with their usual benevolence and beneficence. The zealous and considerate Secretary of the Society, Dr. Birdwood, had his subscription papers ready, and their inviting pages would not be left unfilled.

This motion having been cordially seconded by Sir Jamsetjee Jejeebhoy, Bart., was carried with loud acclamations.

Mr. Justice Tucker rose and said—

"Ladies and Gentlemen,—I feel assured that I am giving utterance to the wishes of each and all of you when I express to Dr. Livingstone, in the name not only of the members of the Bombay Branch of the Royal Asiatic Society, but of every other person who is here present, our warm thanks for the graphic, lucid, and amusing account of the great continent of Africa with which he has favoured us. Having had the privilege of being a companion of Dr. Livingstone in his recent voyage from Europe, the facts which he has disclosed were not entirely novel to me, but I feel certain that most of you must have been surprised to find how incorrect have been your previously conceived notions with respect to the fourth quarter of the globe; notions which have been formed in conformity with the traditional errors which have been so long prevalent on the subject. If we may trust the accuracy of Dr. Livingstone's description, and on this point I think there can be no doubt, it would seem that the much-abused descendants of Ham very closely resemble the rest of the human species who have settled in other parts of the world, and that, for the most part, the odium and

depreciation to which they have been unsparingly subjected by their more fortunate brethren have been undeserved. The chief distinction between the African and the men of Europe, Asia, and America, would seem to be, that he is not so easily *led by the nose*, and it is also clear that his wives and daughters are as skilful as their fairer sisters in more civilized countries, in disfiguring their loveliness and disguising their natural charms by the adoption of ridiculous and (I hope I shall be pardoned the expression) *ugly* fashions. I regret much that official duty should have prevented His Excellency the Governor from being present on this occasion, as he would then have performed with far greater effect than I can, the task which has so unexpectedly devolved upon me. I trust, however, that my friend Dr. Livingstone will not consider this expression of our admiration and gratitude as less valuable, because it has unfortunately been conveyed to him by a weak and unworthy mouthpiece. I speak for all when I say we wish Dr. Livingstone "*God speed*" in the gigantic task which he has set for himself. What can be nobler than to bring whole families of nations who are yet in darkness within the pale of illumination? What instruments are more likely to be successful than those Titanic levers which he proposes to employ, namely Commerce and Education? For myself, I have no doubt of his ultimate success, and that the seed which he has already scattered broadcast, and may still sow, will germinate and eventually produce an abundant crop. It may be that his life may not be spared to witness the harvest, but others will reap what he has sown, and all mankind hereafter will bless the first great labourer in this prolific vineyard. I was not aware, till I came here this afternoon, that funds were needed for the expedition. I would, however, urge upon you all to give in accordance with your means, and with no unsparing hand. What grander project can there be than to dry up slavery at its fountain head, or to unite two such continents as Hindustan and Africa, in the close bonds of trade and of brotherly friendship? I could speak at much greater length on the subject, but the hour has become so late that I will no longer tax your patience. (Applause.)

The Honorable George Foggo,—I cordially second the motion of the Hon. Mr. Tucker. I heartily hope Dr. Livingstone may live to return from the mission, the arduous mission, he has undertaken, and to return by way of Bombay; and I am sure all the ladies will ask him to try.

This motion was also put by the Honorary President, and carried with applause.

Dr. Livingstone briefly acknowledged the compliment, when the proceedings terminated. The assembly on rising gave Dr. Livingstone repeated rounds of cheering.

Previously to departing, several gentlemen entered their names on the subscription list to the amount of Rs. 3,600.

Anniversary Meeting, Monday, November 27th, 1865. The Honorary Secretary, at the request of the Honorable the President, then read the Annual Report of the Bombay Branch of the Royal Asiatic Society for the year 1864-65.

GENTLEMEN,—*Members.*—During the past year 62 resident and 4 non-resident members were elected, against 52 resident and 3 non-resident elected in 1863-64. Four members died in the past year, leaving 168 resident and 28 non-resident, or in all 263 members on the Society's roll. Of these 63 are in England or non-paying. On the last anniversary, we had 198 members on the roll, of whom 33 were in England. We have therefore to-day 35 more paying members than on the corresponding day last year.

Library.—During the year 541 works in 862 volumes, not counting Periodicals, were bought by the Society, against 681 works in 1,408 volumes bought in 1863-64. But deducting from the number of works bought in 1863-64, the works on Oriental Literature and Natural History bought with the money given by Cowasjee Jehangeer Readymoney, Esq., and the late Honorable Jagonnathjee Sunkersett, 71 works more were bought in the year under report than in 1863-64.

Periodicals.—The Periodicals taken in by the Society are as follows:—*Literary* 5, *Illustrated* 4, *Scientific* 33, *Reviews* 7, *Newspapers* 9, *Medical* 1, *Law* 2, *Registers and Army Lists* 8, *French* 9, *American* 5, *German* 4, *Indian Newspapers* 14, *Indian Calendars and Army Lists* 5, *Indian Journals and Reviews* 13, *Batavian* 3, being a total of 92 Scientific and Literary Periodicals, and 30 Newspapers, or altogether 122 Periodicals, of which 32 are given in return for the Society's Journal. Back numbers also of many Periodicals were bought, amounting in some cases to more than 30 volumes.

Presents to the Library.—58 Miscellaneous works in 121 volumes, and 16 Pamphlets were presented to the Society during the year, and chiefly by the Governments of Bombay, Bengal, Madras, and India.

Tabular statement.—The following table shows the number of works added to the Library during the year, exclusive of Periodicals and Presentations :—

Class.	Subjects.	Works.	Vols.
I.	Theology and Ecclesiastical History.....	40	62
II.	Natural Theology, Metaphysics, &c.....	11	15
III.	Logic, Rhetoric, &c.....	5	6
IV.	Classics, Translations, &c.....	2	4
V.	Philology, Literary History, &c.....	12	19
VI.	History, Historical Memoirs, &c.....	29	43
VII.	Politics, Political Economy, &c.....	18	22
VIII.	Jurisprudence.....	6	7
IX.	Parliamentary Papers, &c.....	41	42
X.	Biography and Personal Narratives	36	49
XI.	Antiquities, Numismatics, &c.	4	4
XII.	Voyages, Travels, &c.....	76	101
XIII.	English Poetry and Dramatic Works.....	13	21
XIV.	Novels, Romances, and Tales.....	56	127
XV.	Miscellaneous Works, &c.....	42	59
XVI.	Foreign Literature	8	10
XVII.	Natural Philosophy, &c.....	4	4
XVIII.	The Fine Arts and Architecture	12	14
XIX.	The Science of War, &c.	11	11
XX.	Natural History, &c.	32	53
XXI.	Botany, Agriculture, &c.	11	18
XXII.	Medicine, Surgery, &c.	9	13
XXIII.	Physiology, Dietetics, &c.	..	..
XXIV.	Transactions of Learned Societies	38	94
XXV.	Dictionaries, Lexicons, &c.....	7	10
XXVI.	Oriental Literature	18	24
	Total of works and volumes	541	832

Library Catalogue.—An alphabetical catalogue of all the works received in 1863-64 has just been printed and issued to the members. A classified catalogue of the books received during the same period will be issued within this week. The MSS. of both alphabetical and classified catalogues of the works received during the past year are laid upon the table, and will be printed and issued within three months.

Benefaction to the Library.—Mr. Premchund Roychund, on the 9th of February last, wrote to the Honorary Secretary to fit up the room

resumed by us last year from the Geographical Society with book cases on the conditions of its being given up to the classes of Oriental Literature and Antiquities, and named after our late President, Mr. William Edward Frere; and Mr. Premchund Roychund sent Rupees 10,000, the estimated cost of the cases, with his letter. The best thanks of the Society were voted to him for his liberal and well-considered benefaction, the conditions of which were accepted both by the Society and by Mr. Frere. The room is now completed with the new cases in which the works on Oriental Literature and Antiquities have been placed. It forms a handsome and most substantial addition to the Society's Library. The addition of this accommodation to the Library has enabled the Society to give up a separate room each to the following subjects: —(1) Oriental Literature and Antiquities; (2) Travels; (3) and Natural History. The room of Travels contains about 3,000 volumes, and the completeness of this class has always been remarked by distinguished visitors to the Library. The Natural History collection also is almost perfect.

Museum.—Coins were presented to the Museum during the year by the Honorable W. E. Frere, Robert McIlwraith, Esq., T. H. Stewart, Esq., C.S., Col. R. L. Playfair, Zanzibar, and by the Royal University of Christiania; and Geological specimens by T. B. Johnstone, Esq., M.D., B. M., Staff, and A. Rogers, Esq., C.S., Mr. Frere also presented a general collection of War implements used by the tribes of the Caffre coast.

Original Communication.—Two original communications were read before the Society during the year, and the one by Rao Saheb Visavanath Narayan Mandlik was of great value and interest.

Dr. Livingstone's Lecture.—On the 12th of last month Dr. Livingstone, under the auspices of this Society, gave a lecture in the Town Hall on his African travels before the people of Bombay. Dr Livingstone was received with the greatest enthusiasm, and the Society has collected Rupees 7,000 towards the new enterprise on which his steps are bent.

Journal.—Three numbers of the Society's Journal are now, from unavoidable causes, overdue.

Extraordinary Meeting of the Society.—An extraordinary meeting of the Society was held on the 17th of March last, to present an address to the Honorable W. E. Frere, on resigning the Presidentship of the

Society (which he had held for 10 years) in consequence of his leaving the country. A subscription was also opened for his bust by the Sculptor Woolner.

Obituary.—On 31st July 1865 died the Honorable Jugoonathjee Sunkersett, for 20 years a respected member of this Society and a liberal benefactor of its Library, and who, by a long life of laborious activity and distinguished public usefulness, made himself an honour to Bombay. On 31st of August following, died the Honorable Mr. Justice Forbes, one of our Vice-Presidents, and the Society, in placing on record the expression of their sorrow for his untimely loss, added their testimony to his eminent abilities, varied accomplishments, and grace of manner; to his important services on the illustration of the literature and antiquities of Guzerat, and to his high character and exemplary life, which reflected honour on the British Government in India, and won the affection of all classes of the natives with whom he held public or social intercourse.

Finance.—The financial state of the Society is satisfactory, there being a balance on hand at this date of Rs. 6,890, exclusive of the sums raised in aid of the Livingstone enterprise and Mr. Frere's bust. The classes of Fine Arts and War are very defective, and those of Classics and History are in great need of selected addition.

The Rev. John Wilson, D.D., Honorary President, seconded by Dossabhoy Framjee Cama, Esq., then moved:—"That the Report now read be adopted, and that the best thanks of the Society be given to the office-bearers for their zealous, able, and effective services during the past year." The motion was carried by acclamation.

In proposing this motion, Dr. Wilson briefly commented on the prosperous state of the Society in the matter of its membership, its funds, and its library and museum. The books purchased by, and presented to, the Society, during the past year, formed an important addition to the large collection of works, especially of those of a standard character, being made in this large and rapidly growing city. They had been wisely selected, in accordance with the expressed views of the Committee, and embraced every department of modern and ancient literature. Some of them had been ordered on the recommendation of individual members of the Society, who were always encouraged to enter the titles of desiderated publications in the order book lying on the table. The endeavours made by the learned and ingenious

Secretary, for the re-arrangement of certain classes of the volumes belonging to the Society, were of a praiseworthy character, and very convenient it would now be for the student and the inquirer to find all the voyages and travels collected into an apartment devoted to themselves ; the Oriental works, of all classes, brought into a second apartment ; the Natural History works into a third, and so on. These changes had not been effected by the Secretary without much labour, for which they stood to him highly indebted. Higher obligations than these they were under to Dr. Birdwood in connexion with the Library and Museum, for which he had not only provided new shelves, but procured the means of filling them. It was well known that he was the confidential adviser of the liberal Native friends of the Society, whose large benefactions they had of late years been called upon so warmly to acknowledge. In alluding to these liberal friends, he (Dr. W.) could not but express the wish that the contribution to the courageous and promising expedition of Dr. Livingstone should not fall short of the sum of ten thousand rupees, named at the great meeting in the Town Hall. While the general funds of the Society had so much increased of late years, it was also confidently hoped that they would not be long left unemployed. The Government donation of three hundred rupees a month could not be better used, in the first instance at least, than in collecting and publishing the *documenta* of Maratha History. Grant Duff's History was invaluable as a composition ; but its references to indisputable authorities were often very indistinct and imperfect. Let the Poona Dufter be re-examined for historical purposes ; let the family chronicles and correspondence of the Maratha Chiefs, including the interesting biography of Nana Fadnavís, be procured and printed ; and let an intelligent judgment of the broadest character be formed of the Maratha movements, which extended from Bombay to Bengal, and from Delhi to Cape Comorin. The excellent patron of the Society, Sir Bartle Frere, was much interested in the advancement of a literary enterprise of this character, and had prepared the way for it by privately advising the Maratha Sirdars to collect and combine the annals of their own families.

In conformity with the Society's Rules, Article X., the meeting then proceeded to the election of members of the committee of management for the year 1865-66, and the following is the list of office-bearers elected for the year 1865-66 :—

President—The Hon. Mr. Justice Newton, C.S ; *Vice-Presidents*—

M. Stovell, Esq., M.D.; Bhau Daji, Esq., Honorary Member R.A.S.; the Hon. C. J. Erskine, C.S.; the Hon. Mr. Justice Tucker, C.S.; *Members*—The Hon. George Foggo; Cowasjee Jehangier Readymoney, Esq., Dhunjeebhoy Framjee, Esq.,; James Taylor, Esq.; M. Kane, Esq., M.D., M.A.; George Bühler, Esq., Ph.D.; Rao Saheb Vishvanath Narayan Mandlik; Colonel J. A. Ballard, C.B.; T. W. Ward, Esq., F.R.C.S.; R. S. Sinclair, Esq., LL.D.; *Auditors*—James Taylor, Esq., Venayekráo Jaggonnathjee Sunkersett, Esq., and G. C. M. Birdwood Esq., M.D., *Honorary Secretary*.

The Newspapers and Periodicals proposed to be added were then voted one by one, and the following were sanctioned to be taken by the Society :—

1. Punch in India. 2. Fortnightly Review, from the commencement. 3. Pall Mall Gazette. 4. London Directory. 5. Clergy List. 6. Medical List. 7. Bengal Army List. 8. Bombay Builder. 9. Bombay Daily Post. 10. Weekly Reporter. 11. Law List. 12. Journal of the Statistical Society of London (published quarterly), from the commencement. 13. Notes and Queries (published monthly). 14. British Quarterly Review.

The *Honorary Secretary* read the following correspondence :—

Asiatic Society's Rooms, Town Hall, November 20th 1865.

To Dr. David Livingstone.

Sir,—I have the honour to enclose you a cheque for Rupees (6,450) six thousand four hundred and fifty, on the Bank of Bombay, being the amount received by this Society up to date in aid of your projected expedition into Africa, and to beg your orders as to the disposal of any further sums which may be raised here.

This Society esteems it a most honourable privilege to have been permitted to aid you, even in this most humble way, in your daring adventure, in which it devoutly wishes you God-speed.

I have, &c.,

George Birdwood.

Malabar Hill, 22nd November 1865.

To Geo. Birdwood, M.D., Edinb.,

Honorary Secretary, Bombay Asiatic Society.

Sir,—I beg leave most heartily to acknowledge the receipt of your

cheque for Rs. (6,450) six thousand four hundred and fifty, being the amount received by the Asiatic Society in aid of my projected expedition into Africa, and I take the liberty respectfully to offer my warmest thanks to the contributors for this very generous and substantial proof of their interest in the enterprise.

The objects I have in view are partly geographical, and partly the opening of East Africa to the influences of Christian civilization, and as exploration must be attended to first, some little time will elapse ere we can be prepared to enter upon the other more important duty. It appears to me that when I may be able to point out a comparatively healthy locality, if those of the subscribers who are mercantile men could be induced to undertake the commercial part of the project, and with this money and any other that may be forthcoming, make a systematic effort to establish lawful trade, much more favourable results might be anticipated than if it were in my hands. I do not possess the mercantile faculty, but in the hope that the Bombay merchants will yet come forward and re-establish that commerce with the neighbouring continent, which seems to have flourished in the remotest times, I shall deposit the above amount wth Messrs. Ritchie, Steuart, & Co., and trust to their public spirit to take it up.

Several of my friends kindly intended their contributions simply as assistance to me in the trials and difficulties I expect to encounter, but their kindness has in many other ways lessened my expenses during my unexpected delay here, and His Excellency the Governor and the Bombay Government have so smoothed my way, and afforded such valuable assistance, that I am in hopes of accomplishing the geographical objects of my journey without drawing any part of the sum in question. Having been a witness of the depopulation and disorganizations which have resulted from the slave trade, I am thoroughly convinced that if the Bombay merchants should succeed in supplanting it with lawful commerce they will perform a most acceptable service to merchants and to their fellow-men.

I am, &c.,

DAVID LIVINGSTONE.

Dr. Birdwood said that he had written to Dr. Livingstone to say that the Bombay subscription to his enterprise was absolutely at his own disposal, and that he had read this correspondence merely to inform

the public that the fund had been disposed of according to the resolution on which it was subscribed.

At the conclusion of the proceedings, the best thanks of the Society were voted to the Honorable the President for conducting the business of the Anniversary Meeting, and the meeting was then adjourned to Thursday, the 14th instant.

LIST OF MEMBERS

OF THE

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

Patron.

His Excellency the Honorable Sir Henry Bartle Edward Frere, K.C.B.

Honorary President.

The Rev. John Wilson, D.D., F.R.S.

President.

The Honorable Mr. Justice Newton, C.S.

Vice-Presidents.

M. Stovell, Esq., M.D.
Bháú Dají, Esq., Hon. Member, R.A.S.
The Hon. C. J. Erskine, C.S.
The Hon. Mr. Justice Tucker, C.S.

Committee of Management.

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ARCHÆOLOGICAL Surveyor to the Government of India, Report of the, for the Season 1863-64. Fol. (3 copies)	The Government of Bombay.
AUCTORES Sanscritici, edited by Theodor Goldstücker. Vol. I., Parts 2. 4to. Lond. 1865	The Sanskrit Text Society.
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Boston Society (The) of Natural History, Proceedings of, Vols. VII. to IX. 8vo. Boston, 1859—63.	The Society.
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ELECTRIC Telegraph, Victoria, Report of the General Superintendent of, for 1862-63 ..	———
EXPENDITURE on Ports and Harbours, Victoria, 1864..... ..	———
———Statement of, Victoria. 1860.....	———
FINANCE, Victoria, 1861-62	———
GOLD Fields (The) of Victoria, Report of the Commissioners appointed to inquire into the condition and prospects of. 1862-63.....	———
———Statistics, 1861-63	———
HEALTH (Central Board of), Seventh and Eighth Annual Reports, Victoria, 1862-64	———
HEALTH Officer, Reports of Victoria, 1855-56 & 1862-63	———
INTERNATIONAL Exhibition, Victoria, 1862. ..	———
MEDICAL Officer (Chief), Victoria, Reports of the Sanitary Stations for 1861-62-63	———
——— Returns of Diseases, &c. 1862-64	———
MELBOURNE Suburban and Hobson's Bay Railway Act Amendment Bills, Reports from the Select Committee of the Legislative Assembly upon the. Victoria. 1860-61 & 1862-63	———

MELBOURNE Publications, *Government Papers—continued.*

	DONORS.
MINING Surveyors and Registrars, Victoria, Report of the, Quarter ending 31st March 1864	The Trustees to the Melb. Pub. Library.
MUNICIPALITIES (The) and the Charitable Institutions in Victoria, Report of the Commissioners appointed to inquire into. 1862-63	——— ———
OBSERVATORIES (The) Victoria, Special Report of the Board of Visitors to. 1862....	——— ———
OBSERVATORY (The) Victoria, Third Report of the Board of Visitors to. 1862	——— ———
POST Office Department (The) Victoria, Report on, to 30th September 1862.....	——— ———
PRINTING Establishment (The Government), Report on, for the years 1859, 1860, and 1861	——— ———
RAILWAYS, Victorian, Report of the Board of Land and Works, November 1862.....	——— ———
SAVINGS BANKS, Victoria, Statements and Returns for the year ending 30th June 1863.	——— ———
STATISTICS (Agricultural and Live Stock) of Victoria for 1862-63	——— ———
———Criminal, Victoria. 1862-63-64....	——— ———
———of the Colony of Victoria, for 1855, 1858, 1859, & 1861-62.....	——— ———
VOLUNTEER Force, Victoria, being report on the course of Musketry Instruction of the Force, which commenced on the 15th September 1861, and concluded on the 31st August 1862	——— ———
———State of the. 1862..	——— ———
MURDOCH (John), Classified Catalogue of Tamil Printed Books, with Introductory notices, compiled by. 12mo. Madras, 1865.	The Compiler.
Do. do. do.	The Madras Educational Christian Vernacular Society.

	DONORS.
NAGPORE Exhibition of Arts, Manufactures, and Produce, Report of the. 8vo. Nagpore, 1865.....	The Exhibition Committee.
NOWROJEE Byramjee, Government System of Education, its Tendencies and Results. Pht. 8vo...	The Author.
OBSERVATIONS, Meteorological, Results of, made under the directions of the United States Patent Office and the Smithsonian Institution, &c., from 1854 to 1859 inclusive. Vol. II. Part 1st, 4to. Washington, 1864.....	The Smith. Inst. Washington.
OBSERVATORY (The Government), Colaba, Report of the Superintendent of. Pht. 8vo. Bombay, 1866	The Government of Bombay.
O CHRONISTA di Tesuary. Periodical Mensal, redactor J. H. da Cunha Rivara. Nos. 1 to 9, 8vo. Nova. Goa. 1866	The Editor.
PARSEES, Correspondence on miscellaneous subjects relating to the. Rl. 8vo. Bombay 1865. (In Gujarathi).....	The Parsee Association.
REPORT (Annual) of the Trustees of the Museum of Comparative Zoology, together with the Report of the Director. 1863. Pht. 8vo. Boston	The Boston Soc. of Nat. Hist.
SADLIER (Capt. G. F.), Diary of a Journey across Arabia. Pht. 8vo. Bombay, 1866.....	The Govt. of Bombay.
SARS (G. O.), Norges Ferskvandskrebsdyr. Pht. 4to. Christiania, 1865.....	The Univ. of Christiania.
——— (Dr. M.) Om de i Norge Forekmmende Fossile Dyrelevninger fra Quartærperioden. Pht. 4to. Christ. 1865	———

	Donors.
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Moulvie Ahmedoollah of Patna and others, Papers relating to the Trial of. No. 42. 8vo. Cal. 1866	The Government of Bengal.
Bombay.	
Belgaum Collectorate, Papers relative to the introduction of revised rates of Assessment into part of the Uthnee Talooka, the Tasgaum and Sumpgaum Talookas, and part of the Padshapoor Talooka, all of the. New Series No. 94. 8vo. Bombay, 1865	The Government of Bombay.
Challisgaum Talooka, Letters relating to Assessment of Lohara and Wurrungaum Pergunnas and nine Villages in. New Series No. 97. 8vo. Bombay, 1866.	———
Governor of Bombay (His Excelleney the), Papers relating to the Constitution and Functions of, for making Laws and Regulations. New Series. No. 92. 8vo. Bombay, 1865	———
Irrigation Series, viz :—	
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KHANDEISH Collectorate (The), Papers relative to the introduction of revised rates of Assessment into eight Talookas and two Pettas of. New Series, No. 93, 8vo. Bombay, 1865	———
TANNA Collectorate (The), Papers relating to the revised rates of Assessment for thirteen different Talookas of. New Series, No. 96, 8vo. Bombay, 1866	———
North-Western Provinces.	
PART XLIV. Fol. Allahabad, 1866; containing—	
ART. I.—REPORT on Native Presses in the North-Western Provinces for the years 1862, 1863, 1864, and 1865, by M. Kempson, Director of Public Instruction, North-Western Provinces..	The Govt. of North-Western Provinces.
II.—ANNUAL Reports of the Lunatic Asylums at Bareilly and Benares for the year 1865, under the superintendence of Doctors F. Corbyn and R. Cockburn..	———
III.—ANNUAL Report of the Vaccination Operations in the Agra and Meerut Divisions for the Season 1865-66, under the superintendence of Asst.-Surgeon R. Pringle, Supt. of Vaccination, Agra and Meerut Divisions	———
V.—REPORT on the Progress of the Public Library and Museum at Allahabad, during the year 1865.	———
SETON-KARR (W. S.) Selections from Calcutta Gazettes of the years 1784 to 1788. 2 vols. 8vo. Cal. 1864.	The Government of Bengal.

	DONORS.
SMITHSONIAN Contributions to Knowledge. Vol. XIV. 4to. Washington, 1865	The Board of Regents. Smith. Inst., Wash.
SOCIETY (La Royale) des Antiquities du Nord, Memoires de, 1850—1860. 8vo. Copenhagen, 1861	The Society.
——— The Agri-Horticultural, of Punjab, Papers and Proceedings of, from August to December 1865. Pht. 8vo. Lahore, 1865	———
——— of Western India, Reports of, for the years 1863-64. 8vo. Bombay	———
——— The Asiatic of Bengal, Journal of, Parts I. and II. for 1865 (4 Nos. in each Part); Part I. Nos. 2, and Part II. No. 1 for 1866, 8vo. Cal.	———
——— Proceedings of, Nos. 10 to 12, with an Index for 1865; and Nos. 1 to 9 for 1866. 8vo. Cal.	———
——— The Bombay Geographical, Transactions of. Vol. XVII. 8vo. Bombay, 1865	———
——— The British and Foreign Bible, The Sixty-first Report of. 8vo. Lond. 1865	The Bombay Auxiliary Bible Society.
——— The Grant College Medical, Transactions of. No. 1. 8vo. Bombay, 1865	The Society.
——— The Literary and Philosophical, of Manchester, Memoirs of. 3rd Series, Vol. II. 8vo. Lond. 1865.	———
——— Proceedings of. Vols. II. to IV., 8vo. Manchester, 1862—65.	———
——— The Royal Asiatic of Great Britain and Ireland, Journal of. New Series, Vol. II. 8vo. Lond. 1866	———
——— Proceedings of. Vol. XIV. for 1865. 8vo. Lond	———

	DONORS.
SOCIETY, The Royal Astronomical, Memoirs of the. Vols. XXXIII. & XXXIV. 4to. Lond. 1863—65.	The Society.
——— The Royal Geographical, Journal of. Vol. XXXV. for 1865. 8vo. Lond.	———
——— The Students' Literary and Scientific, Report of, for the Sessions of 1864-65. Pht. 8vo. Bombay.....	———
STEPHEN (Prof. Geo.), The Old Northern Runic Monuments of Scandinavia and England, now first collected and deciphered by. Part I. Fol. Lond. 1866.....	Prof. Westergaard.
TASMANIA and the adjacent Islands, Map of. 4to..	Col. Crawford.
TASSY (M. Garcin de), Discours d'ouverture du 4 Decembre 1865. Pht. 8vo. (2 copies)	The Author.
TOM CRINGLE'S Jottings of an Invalid in search of Health. 8vo. Bombay, 1865.....	The *Times of India.*
VACCINATION throughout the Bombay Presidency and Sind, Report on, for the year 1865. Pht. 8vo. Bombay, 1866	The Prin. Insp. Genl. Medl. Dept.
VRIJLAL Kálidas. A History of the Guzerati Language. Pht. 8vo. Ahmedabad, 1855 (in Gujarathi)	The Gujarat Vernacular Society.
WHITNEY (Wm. D.) on the Views of Biot and Weber, respecting the relations of the Hindu and Chinese Systems of Asterisks. 8vo.....	Rev. C. H. A. Dall, of Calcutta.
WRIGHT (W.), The Kāmil of El-Mubarrad, edited by. Part 1st, 4to. Leipzig, 1864	The German Oriental Society.

FOR THE MUSEUM.

FROM 11TH DEC. 1865 TO 26TH NOVEMBER 1866.

	DONORS.
COINS, 17 Copper, from Melbourne	The Trustees to theMelbourne Pub. Library.
——— 20 old, found by some Prisoners employed on Municipal Works in the Hydrabad Districts.	The Govt. of Bombay.
SCALES, a pair of, made at Delhi for Jewellers, &c..	Capt. A Phelps.
STONE Slab (A), bearing the following Inscription, and taken from the Apollo Gate of the Old Fortifications, Bombay :— H. O. I. Hon. Carolo Boone Armigero) Insulæ Bombayæ &c. Gubernatore Illustrissimo, Fun. ult. Anno Domini MDCCXVII.....	Col. J. Jones, R.E., Exec. Eng. Bombay Defences.
SULPHUR, a piece of, found in the Ordnance and Magazine of the Ark or Citadel at Beejapoor..	Capt. A. Phelps.
TILES (Encaustic), Two broken specimens of, with which the "Mehrab" at Beejapoor is decorated	——— ———

Purchased for the Society's Museum.

COINS, 1 Gold and 2 Copper, of Constans and Constantius, "Victoria."

CYLINDER (an Assyrian); Ring-seal (an ancient) from Mesopotamia; Seal (a small bloodstone); Seal (a small silver); also antiques, from the same country; and Coin (A Sassanian silver).

PROCEEDINGS, OFFICIAL, LITERARY, AND SCIENTIFIC

From 14th December 1865 to 26th November 1866.

At the Monthly Meeting of the 11th January 1866 Dr. Birdwood tendered his resignation of the office of the *Honorary Secretary* of the Society, as he was going to Mahabaleshwar for some months, and considered that so distinguished an office should not be occupied by any one acting for him.

Dr. Stovell said he must beg to be allowed to express the feelings of regret with which he heard the announcement just made by Dr. Birdwood of his resignation as Secretary, and he was quite sure that, if he rightly estimated the feelings of the members then present, they would one and all fully participate with him in this expression of regret. Until he received the paper convening the meeting he had not the slightest idea that their Secretary had contemplated such a step, and he trusted Dr. Birdwood would pardon his remarking that the reasons just urged for taking it by no means convinced him of its necessity. They seemed to resolve themselves into an honourable desire on the part of Dr. Birdwood to leave the Society unfettered in making its future arrangements. He thought, however, the Meeting would not be true to the best interests of the Society if they contented themselves with formally accepting the resignation without first endeavouring to prevail on Dr. Birdwood to reconsider the question. Every member was so well aware of the deep obligations to Dr. Birdwood under which the Society laboured, and so fully appreciated the very able manner in which he had at all times performed the duties of his office, that he might well be excused for not saying a word on that part of the subject, more particularly as there were many members in the room who not very long since were present at one of their meetings in which the late President, the Honourable Mr. Frere, in resigning his seat, bore such graceful testimony to the value of their Secretary's services. He thought, therefore, the Meeting should endeavour to adopt some step which would enable Dr. Birdwood to retain his post, and he did not see any great difficulty in doing so. Dr. Birdwood was only leaving Bombay for a time, for the recovery of his health. He was not going to Europe, but merely to Mahabaleshwar.

He thought, therefore, the Meeting would act wisely in following the example recently set on a somewhat similar occasion by the Agri-Horticultural Society, who succeeded in retaining Dr. Birdwood as Secretary, by providing for the performance of his duties during his temporary absence. He would suggest the adoption of a similar step, and would therefore beg to propose that Dr. Birdwood be requested to retain the post of Secretary, and that Dr. Kane, a member of the Committee of Management, be requested to officiate as Secretary during Dr. Birdwood's absence.

The Honorary President said he entirely agreed with the Chairman in the view taken by him of this important matter. The services of Dr. Birdwood to the Society had all along been of singular value, and should not be dispensed with while any practicable arrangement could be made by which they could be resumed by him on his return from his contemplated sojourn on the hills, or, if found necessary for him to spend the rains in the Dakhan, after his return from Puna next cold season. The general business of the Society he had conducted with surpassing energy and efficiency. He was quite an institution in the rooms, ever ready to welcome and assist all the members, and not merely the members, but the numerous visitors from all parts of the world who now find their way to Bombay, and who receive attentions from him such as certainly were never rendered by any of his distinguished predecessors.

Dr. Stovell's proposition having been put to the vote, was unanimously carried.

At the same meeting Dr. Birdwood, the *Honorary Secretary*, read the following propositions:—

"(1) That a Curator of the Library be appointed on the completion of the new classified catalogue.

"(2) That the Bombay Branch of the Royal Asiatic Society enter into negotiations with the Geographical Society of Bombay for the amalgamation of the two Societies."

Proposed by James Taylor, Esq., and seconded by Munguldass Nathoobhoy, Esq.:—

"That the *Honorary Secretary*, in view of his intended absence, be requested to record his opinion on both subjects, for the benefit of the Committee, previous to his departure."

Moved by Dr. Wilson, seconded by James Taylor, Esq.:—

"That both subjects be remitted to the Committee of Management for their consideration, and to report thereon."

At the Monthly Meeting of the 8th of March 1866, Dr. Kane, *Officiating Honorary Secretary*, read the following letters :—

"*Bombay Branch of the Royal Asiatic Society,*
Town Hall, 21st February 1866.

To F. S. CHAPMAN, Esq , C.S.,
Chief Secretary to Government, General Department,
Bombay.

SIR,—I have the honour to forward, for the acceptance of Government, twenty-five (25) copies of the Journal, No. XXII. of Vol. VII., of the Bombay Branch of the Royal Asiatic Society, free of expense, as an acknowledgment of the liberality shown to the Society by Government.—I have, &c.,

MATTHEW KANE, M.D.,
Officiating Honorary Secretary to the Society."

"GENERAL DEPARTMENT,
Bombay, 23rd February 1866.

To M. KANE, Esq., M.D.,
Officiating Honorary Secretary,
Bombay Branch of the Royal Asiatic Society, Bombay.

SIR,—I am directed by his Excellency the Governor in Council to acknowledge with thanks the receipt of 25 copies of the Journal, No. XXII., of the Bombay Branch of the Royal Asiatic Society, forwarded with your letter dated 21st instant.—I have, &c.,

H. E. JACOMB,
For Chief Secretary to Government."

At the Monthly Meeting of the 12th April 1866, James Taylor, Esq., *Acting Honorary Secretary*, read the following letters :—

"No. 498 of 1866.

To the Secretary, Bombay Branch of the Royal Asiatic Society.

General Department,

Bombay Castle, 9th March 1866.

Sir,—I am directed by His Excellency the Governor in Council to forward to you, for the use of the Society, the accompanying copies of the inscriptions on the Dutch tombs at Surat, and the correspondence connected therewith.—I have, &c.,

H. E. Jacomb,

Under-Secretary to Government."

"No. 2316 of 1865.

Public Works Department, Executive Engineer's Office,

Surat, 16th December 1865.

To the Superintending Engineer N.D., Deesa.

Sir,—I have the honour to forward copies, taken by Lieut. Boileau, R. E., Assistant Engineer, of the nine inscriptions now remaining in existence in the Dutch cemetery here. Neither Lieut. Boileau nor I have any knowledge of Dutch. Some of the words in the inscriptions run so much into each other, from being cut very close together, that it is difficult for any one not having an acquaintance with the Dutch language to separate them, and at the same time ensure correct orthography throughout. I have therefore postponed the transmission of the copies to you, in the hope that I might fall in with some one who knew something of the language, and who might be able to separate the words correctly, and also make English translations of the inscriptions. No opportunity of the kind having however occurred, I am unwilling to delay any longer, and therefore transmit the documents as they are. The small crosses in inscription No. 9 represent letters which are illegible.

2. I may remark that my predecessor appears to have expended the whole of the grant (as per Government Resolution No. 293 of the 26th February 1864) upon the most remarkable tombs in the English cemetery, where there are even now others, sufficiently conspicuous from their size, which are in a dilapidated condition, and for repairing which no funds are available, the repairs to the largest tombs having absorbed the whole sanction. The Dutch and Armenian tombs at Surat, and the Dutch ones at Broach, have not therefore been repaired at all. I would now solicit (with reference to the concluding portion of para. 3

of the Government Resolution above referred to) a further grant for the purpose. Such grant should, if it is intended to render the condition of the Dutch tombs at Surat and Broach at all satisfactory, be at least equal to the amount of the former one. It is probable that a representation of the matter, if I may take the liberty of suggesting one, to the Dutch Government, would result in their granting a similar amount for so laudable a purpose, in which case the cemeteries could be cleared of vegetation, rubbish, &c., and their enclosing walls and tombs put into such repair as would ensure their stability for years to come.—I have, &c.,

C. MANT, Lieut., R.E.,
Executive Engineer, Surat and Broach."

"E. ECCLESIASTICAL—No. 42 of 1866.

Public Works Dept., Suptg. Engineer's Office, N. D., Camp, Ahmedabad, 4th Jan. 1866.

Forwarded, with accompanying copies of inscriptions, to the Secretary to Government, Public Works Department, Bombay, with reference to para. 5 of Government Resolution No. 293 of the 20th February 1864, and Memorandum No. 250 C. W, 1235 M, of the 1st June last.

2. In reply to a reference to the Executive Engineer more immediately on the questions noticed in the 3rd and 4th paras. of the Government Resolution above noticed, Lieut. Mant has replied as follows:—

'My predecessor consulted the Rev. Mr. Hughes, and determined with him the tombs most requiring repair. Mr. Hughes has also been consulted as regards the suggestions contained in my No. 2316 of the 16th instant, and fully concurs with them.

'2. My predecessor has perhaps gone beyond the letter of the Government Resolution referred to in renewing portions of ornamentation not absolutely necessary for the stability of the structures. It would however have been most difficult to have carried out the repairs, with any satisfaction to himself or to others, without so doing to a certain extent. The tombs which have been most extensively repaired were, before the repairs were executed, mouldering away in some portions, other portions being in good preservation. The mouldering away being caused by saline efflorescence, a great deal of renewal of plaster was required; and as the portions of the tombs which I have mentioned as being in good preservation have upon them the simple plaster mouldings, cornices, or scroll-work (as the case might be) which ran round

the structures originally, to renew these mouldings, &c., when repairing the tombs, would have been to produce effects so incongruous, from the appearance of patchwork which they would have presented, as to excite the risibility if not the reprobation of every one seeing them. My predecessor has, besides executing more substantial repairs, done little more than reproduce original ornamentation; whereas I have above shown its reproduction was very desirable, if not absolutely necessary, and I think that he could scarcely have acted otherwise. I have shown this letter to the Rev. Mr. Hughes, who endorses my opinion on the subject.'

The undersigned, having seen the tombs restored with great care and taste by Mr. Woodhouse, fully concurs in the above.

3. The Superintending Engineer solicits a further grant for the repairs of the Dutch and Armenian tombs at Surat, and the Dutch ones at Broach.

H. W. B. Bell, Colonel,
Superintending Engineer, N. D."

" *Liverpool and London Chambers,*
Liverpool, 19th January 1866.

To the President of the Bombay Branch of the
Royal Asiatic Society, Bombay.

Sir,—Under the auspices of the Chamber of Commerce here, a fund is in the course of formation to be both a public testimony to the great services of the late Admiral Fitzroy, and also a provision for his family, unfortunately left in very destitute circumstances by his untimely death.

I enclose for your information a statement of the late Admiral's services, which will supply you with the facts of the case. A list of the Committee of the Fund is annexed to it, and a partial list of donors, which however has been greatly augmented since the paper was printed.

Will you bring this matter under the notice of your Society? I am communicating with the Presidents of the Geographical Society and the Chamber of Commerce, and I hope that you will unitedly take steps to open a subscription list for the fund in Bombay.—I am, &c.,

William Ferguson,
Hon. Secy. and Treasurer to the Fund."

"*Bombay, 10th January* 1866.

My dear Dr. Birdwood,

If the accompanying curiosities are of any use to the Museum, it is welcome to them.

The first parcel contains two (broken) specimens of the encaustic tiles with which the "Mehrab" or western recess of the Masjid of Kwajah Amin die (?) Ulla at Bijapur is decorated. The whole building is curious, being covered with a vault instead of a dome or domes, and having a gateway under a square tower on the north side of the court-yard in front of the Masjid. There are several entire specimens of the encaustic tiles still remaining in the building, but a great number have been removed.

The second parcel contains a piece of sulphur, picked up in the ordnance magazine of the ark or citadel at Bijapur.—Believe me, &c.,

Arthur Phelps.

G. Birdwood, Esq., M.D., &c. &c."

At the Monthly Meeting of the 10th May 1866, Dr. Kane, *Officiating Honorary Secretary*, read the following letter:—

"James Taylor, Esq.,

Acting Honorary Secy., B. B. Asiatic Society.

Dear Sir,—I submitted to the Roman Catholic Bishop, Dr. Steins, the copies of the inscriptions on the Dutch tombs at Surat and Ahmedabad, and he has been good enough to furnish a verbatim translation of them, which I send, together with the copies.

With regard to some of the inscriptions, which were almost unintelligible, he has re-written them, supplied missing letters, and given the translation in an adjacent column.

Dr. Steins informs me that he believes that upon a proper representation being made to the Minister of Colonies at the Hague, accompanied with an estimate of the repairs, the necessary funds would be supplied by the Dutch Government."

I have, &c.,

R. A. Dallas.

27th April 1866."

Proposed by James Taylor, Esq., seconded by Dr. Stovell, *Vice-President* of the Society—"That the best thanks of the Meeting be given to Mr. E. W. West for the interesting communication which had just been read, and that the Secretary be further instructed to convey to

Messrs. E. and A. West, on the occasion of their departure from Bombay, the high sense this Meeting entertains of their services to the Society, in the numerous contributions they have made to the Journal during the period of their residence in Western India, and that a complete set of the Society's Journal be presented in recognition thereof."

Proposed by Dr. Stovell, seconded by Dr. Kane, *Officiating Honorary Secretary*—"That the best thanks of the Meeting be given to the Right Rev. Dr. Steins for his kind services in deciphering the inscriptions on the Dutch tombs at Surat."

Proposed by Dr. Stovell, seconded by James Taylor, Esq.—"That the cordial thanks of the Society be given to Dr. Kane for his efficient services as *Officiating Honorary Secretary* for the past four months."

It was proposed, seconded, and unanimously agreed to—"That James Taylor, Esq., should officiate as *Honorary Secretary* on the occasion of the departure of Dr. Kane, and until the return of Dr. Birdwood to Bombay."

At the Monthly Meeting of the 14th June 1866 Mr. Taylor said that as their able and energetic *Secretary*, Dr. Birdwood, had again returned to Bombay in renewed health, and was ready to resume his former post, he begged now to resign the office of *Officiating Honorary Secretary*.

On the motion of the President a vote of thanks was passed to Mr. Taylor for his services to the Society during the period he had officiated as *Honorary Secretary*.

At the Monthly Meeting of the 12th July 1866, the Rev. Dr. Wilson, *Honorary President* of the Society, mentioned that some months ago he had received a circular from Professor Weber of Berlin, calling attention to the institution of a testimonial fund intended to do honour to Professor Bopp, on the return of the fiftieth anniversary of the commencement of his career as an author in the department of philology, in which his labours to the present day were of unsurpassed merit and importance. He had intended to use that circular as a call to the European and Native Orientalists and patrons of literature in the West of India to exercise their liberality for the encouragement of a movement alike creditable to its promoters and to the distinguished scholar whom it is intended to honour. The financial difficulties of the presi-

dency, however, had prevented his taking action in that direction; yet he felt that it was very unbecoming that nothing should be done in the case in Bombay. In turning over the matter in his mind he had come to the conclusion that in present circumstances the best method of procedure would be to ask the Branch of the Royal Asiatic Society, as he would now do, to give, as a token of its high admiration of the labours of Professor Bopp and their surpassing results, a contribution to the testimonial fund which had with so much propriety been instituted. In the view which he took of the matter he had been encouraged by the office-bearers, and by those members of the Society whom he had an opportunity of consulting,—all of them warmly expressing their agreement with it. In now mentioning the matter publicly to the Society he would simply say that Professor Bopp was, notwithstanding the tentamina of other scholars, the real parent of scientific philology as applied to the development of the original constitution, intimate affinities, verbal and grammatical connections, orthoëpical modifications, and progressional divergences of the great classical and popular Japetan languages of the East and West. His first work, "On the System of the Conjugations of the Sanskrit Language compared with those of the Greek, Latin, Persian, and German Languages," appeared in 1816, but it was long before it became duly known and acknowledged in Britain. The learned Professor Dunbar, whose class he (Dr. W.) had had the pleasure of attending for four sessions in the University of Edinburgh (following Dr. Alexander Murray, Dugald Stewart, and others), strenuously held, up to 1828, that the Sanskrit coincidences with the Greek were to be attributed to the influence of the soldiery of Alexander the Great and of the Græco-Bractrian kingdoms in the North of India. The appearance of the first portions of Bopp's Comparative Grammar, as well said by Dunbar himself in 1844, had "put an end to all that conceit." Speaking of that Comparative Grammar, Professor H. H. Wilson thus writes:—"In this work a new and remarkable class of affinities has been systematically and elaborately investigated. Taking as his standard the Sanskrit language, Professor Bopp has traced the analogies which associate with it and with each other, the Zend, Greek, Latin, Gothic, German, and Sclavonic tongues; and, whatever may be thought of some of his arguments, he may be considered to have established beyond reasonable question a near relationship between the languages of nations separated by the intervention of centuries and the distance of half the globe, by differences of physical formation and social insti-

tution,—between the forms of speech current among the dark complexioned natives of India, and the fair-skinned races of ancient and modern Europe ; a relationship of which no suspicion existed fifty years ago, and which has been satisfactorily established only within a recent period, during which the Sanskrit language has been carefully studied, and the principles of alphabetical and syllabic modulation upon which its grammatical changes are founded have been applied to its kindred forms of speech by the philologers of Germany." With this every lingual student of the Society must agree, rejecting however the cautionary clause " whatever may be thought of his (Bopp's) principles," which is altogether superfluous, as his principles and his general application of them (always lucidly and firmly yet modestly conducted) are absolutely incontrovertible. These principles had only to be carried out to explain all the common peculiarities of the Indo-Teutonic languages, and they had only to be applied to other families of languages and their connexions with one another (for such connexions, though remote and occult in many instances, they have) to put an end to the ravings of our novel and imaginative anthropologists, who seem to be in doubt, *inter alia*, of their own species. All honour then be to Bopp and his disciples ! The proposal submitted to the Society at present, however, was merely that it should contribute the sum of thirty guineas to the Testimonial Fund instituted in his honour, and to be applied as he may suggest in furtherance of the department of literature in which he stands, and will ever remain, *facile princeps*. It was the more becoming that Bombay should offer this token of regard to the learned German that it had furnished the able and successful translator (Mr. E. B. Eastwick) of the Comparative Grammar, the crowning work of the great philologer.

The Hon. Mr. Justice Newton very cordially seconded the motion now made, fully acquiescing in all that had been said in its favour by Dr. Wilson, and gratefully acknowledging his own obligations, in his student days, to Professor Bopp.

Dr. Birdwood, *Honorary Secretary* to the Society, also warmly supported the proposition, which was unanimously adopted.

It was agreed that the subscription of thirty guineas should be forwarded to Messrs. Smith, Elder, & Co., the agents of the Society in London, on whom the Berlin Committee should be empowered to draw for the amount.

At the Monthly Meeting of the 13th September 1866—

Proposed by the Rev. Dr. Wilson, and seconded by Dr. Ward, that a complete copy of the Society's Journal be presented to the University of Bombay, to Sir Alexander Grant, Bart. (in acknowledgment of his services connected with the publication of the Catalogue of the Society's Library), and to the Nagpore Antiquarian and Scientific Society.

Dr. Wilson said that he had addressed Mr. Brereton on the interesting discovery of a remarkable series of Scythian tombs, and sent him an abstract of the papers of Captain Meadows Taylor (published in No. XVII. of the Society's Journal) on the Scythian Tombs of the Dakhan. He also mentioned that, in an extemporary address which he had delivered at the meeting of the Antiquarian and Scientific Society of Nagpore, held during the time of the Exhibition in January last (an outline of which would appear in the first number of that Society's Journal), he had endeavoured to throw some light on the age of the Scythian tombs of India, by a reference to certain very ancient coins which had been discovered in them.

The *Honorary President* also read an introduction by the Rev. John Robson, A.M., of Ajmere, to a selection of Khyals or Marwárí popular plays (sprung from the ballads of Rájputána,) which he recommended for publication, along with the plays, in the Society's Journal, as a contribution to a novel but curious species of native literature.

At the Monthly Meeting of the 11th October 1866—

Dr. Birdwood, the *Honorary Secretary*, read a letter from Sir A. Grant, dated Poona, Oct. 5th, 1866, acknowledging the Secretary's letter of the 2nd idem.

An application was also read from the Registrar of the University, who had been directed by the Syndicate to request the use of the Society's rooms for the ensuing University Examinations. These examnations would last for four days, commencing from the 19th of November next.

After some discussion it was proposed by Dr. Birdwood, and seconded by Manockjee Cursetjee, Esq.:—"That the application of the University be granted as a special case, and for the present occasion only, the students being restricted to the gallery."

The Honorable Mr. Foggo proposed as an amendment, which was seconded by Colonel W. D. Aitken,—"That the Society regrets that a due regard to the convenience of its members prevents the Society from complying with the request of the University."

Dr. Birdwood, in support of his motion, said that no one could be more jealous than himself of the interests of the Society, and that he had always opposed the use of the Society's rooms by others than members, as a matter of common justice to members, and because an exclusive feeling had its uses. Formerly, committees of all sorts of societies used to come and sit in the Society's rooms as a matter of course, and on one occasion a meeting was advertised to be held in the rooms without asking the Society's permission; but all that had been put a stop to. He had himself turned out a Chamber of Commerce and a Civil Service Fund meeting from the rooms, without permitting the reasons for the step being questioned or discussed. But the present instance was a very different one. A request had been duly made, and it came from the University of Bombay, an institution with the objects of which the Society's own, so far as they went, were common, and the request had only been made under the greatest pressure, because at the last moment, when no proper arrangements could be otherwise made, it was found that the number of applicants for matriculation was nearly doubled, owing probably to the fortunate check the commercial spirit of the place had sustained. The University, therefore, had applied for the use of every available room in the Town Hall, and he thought that for the Society to refuse theirs under the circumstances would be an act of the extremest discourtesy.

The Honorable President said that if the Society voted against the use of their rooms, the University would not, he was sure, regard it as an act of discourtesy. It was a mere matter of feeling, and he could easily suppose that members might object to being disturbed by a number of boys undergoing examination in the rooms.

The amendment was then put to the vote and lost, and the original motion being voted on, it was carried.

Mr. Javerilal Umiashanker said he felt satisfied Dr. Birdwood would preserve order in the rooms, and not allow the comfort of members to be disturbed by the concession made.

Dr. Birdwood then laid on the table a paper by Captain Julian Hobson, being a Diagnosis of the Cryptogamic Orders and Freshwater

Algæ, which the Secretary said were most valuable, but unsuitable for reading. It would be published in the current Transactions.

At the Monthly Meeting of the 8th November 1866—

Dr. Birdwood, the *Honorary Secretary*, read the following extract of a letter from Major Keatinge, forwarded to the Society by His Excellency the Governor of Bombay:—

"From a reference to my map and journal I find that the caves are situated twelve miles (as the crow flies) north-west from Jaffirabad, a port on the coast, and about twenty-two miles north-east of Diu. The low hills in which they are excavated are known as the Sand Hills. The nearest village is Vankid. The country is inhabited by Babara Kathy Girassias under the state of Joonaghur, known as Babriawar. A small stream running from north to south bounds the cave valley on the east. From the outside the ascent is exceedingly steep, and a rude wall has been drawn across the mouth of the valley towards the stream—this is probably of much more recent date than the caves. Of the latter the largest are near the mouth of the valley, especially on the south side of it: as the valley is ascended to the east they get smaller. The caves are over one another, ascended to by flights of steps cut in the rock. The tope (the only one) is in the inner or southern portion of a large cave. About the spot there appears to have been a want of water, and cisterns are cut in the rock, especially in the northern caves above, with channels made to conduct the rain-water into them. The tope is dome-shaped, with a small opening downwards from the apex. In one place only we saw slight attempts at ornament; what it was I do not now remember. The stone I could not make out. It looked more metamorphic than actually igneous, chocolate colour with white veins running through it in all directions. It had no appearance of having ever received polish, and does not look as if it would stand fine work. The Wagheers had put up in the caves for some days before I received military command, and I made a hurried ride over, one afternoon, to see the position, and was there a very short time, and went quite unprepared to find more than some insignificant excavations. Writing only from memory, I should say that there are at least fifty caves, large and small. Those near the mouth of the valley are extensive. My excuse for not knowing more about them is that I was very busy, and saw them late in the afternoon."

Dr. Birdwood, *Honorary Secretary*, also read the following letter and the accompanying correspondence :—

"*Bombay Castle, 30th October* 1866.

To the SECRETARY to the BOMBAY BRANCH of the ROYAL ASIATIC SOCIETY.

SIR,—I am directed by His Excellency the Governor in Council to forward, for deposit in the Society's Museum, twenty old coins found by some prisoners employed on municipal works in the Hydrabad districts.

Copies of the correspondence relative to the coins are enclosed as per below.

Memorandum from the Acting Commissioner in Sind, No. 107, dated 17th October 1866, with accompaniments.—I have, &c.,

J. KING,
Acting Under-Secretary to Government.

'No. 410 of 1866.—GENERAL DEPARTMENT.

TO THE COLLECTOR OF HYDRABAD.

SIR,—I have the honour to forward you a number of old silver coins found by a party of labourers working in the suburbs of Nowshera. The men were clearing and widening a watercourse when the coins were discovered buried in an earthen pot. Some few of the number appear to be old; others have not been struck more than one hundred years. The oldest in my estimation is that marked No. 1. It was coined in Herat in the reign of Timur Shah. The date I cannot find marked, but Timur died about 1115.

Nos. 2, 3, and 4 also appear to belong to the reign of Timur, but the dates on them show that they must have been struck long after his death. They are inscribed with the word "Bukkur," and were probably coined in the reign of Futteh Allee Khan Talpoor, the first Ameer of Sind. This may clothe the coins with historical interest. It was customary, I believe, with the Meers to continue the name of a great king on their coinage, and this will account for the word "Timur" being used after his death on the rupees struck at Bukkur; but Herat in all probability threw off her allegiance to the conqueror after his departure from India to encounter Bajazet. Nos. 5, 6, 7, and 8 bear the name of Ahmed Shah, Nos. 6 and 7 are dated A.H. 1114 and 1125 respectively, but the dates on Nos. 8 and 9 are partly obliterated. Nos. 9 and 10 are also of the reign of Ahmed, and were struck in Bukkur

one in 73 and the other in 78; the figures for hundred are not legible. Nos. 11 and 12 bear the same name as the above. No. 12 is dated A.H. 1106. No. 13 belongs to the reign of Shah Allum, and is marked A.H. 1101. No. 14 is dated A.H. 1154, Nadir Shah. Nos. 15 to 20 are the coinage of Mahomed Shah Ghazee; the dates are not legible.

I would suggest that the whole collection be submitted for the inspection of the Commissioner, as a few of the coins may be found worthy to be placed in the Museum at Calcutta or Bombay.—I have, &c.,

H. RYLAND,

Deputy Collector, Nowshera.

Hydrabad, Deputy Collector's Office, 10th October 1866.'

'No. 2276 OF 1866.—GENERAL DEPARTMENT.

True copy, with the coins in separate registered packet, submitted to the Commissioner in Sind.

2. I should be obliged if the Commissioner would forward them on to Government, as some of them appear to be interesting.

3. I have inquired of the Deputy Collector whether any and what reward should be paid to the person who found the coins.

4. An acknowledgment of the packet is requested.

F. PHILLIPS, Collector.

Hydrabad, Collector's Office, 11th October 1866.'

'No. 107 OF 1866.—GENERAL DEPARTMENT.

MEMORANDUM.

The Commissioner in Sind has the honour to submit the foregoing copies for the information of Government, and to suggest that the coins be made over to the Royal Asiatic Society in Bombay.

2. The Collector has since reported that the coins were found by some prisoners who were employed on municipal works, and that it is not necessary to reward them, in which opinion the Commissioner concurs.

A. D. ROBERTSON,

Acting Commissioner in Sind.

Commissioner's Office, Kurrachee, 17th Oct. 1866.'

(True copies)

J. KING,

Acting Under-Secretary to Government."

The Rev. Dr. Wilson, *Honorary President*, read the following letter on Scythian tombs near Gulburgah:—

"*Camp Yedagheery, Gulburgah, 27th October* 1866.

My dear Dr. Wilson,—I must no longer delay in writing to thank you for your letter of the 4th ultimo, conveying so much useful and interesting information regarding these Scythian cairns. I have been very busy and had no time to write, or you would have heard from me sooner. I am very glad to learn that so much light has been thrown on these ancient remains, and that there are so many signs found which are sufficient to indicate their origin and date. Since last I wrote I have come across several other sites where these cairns and barrows exist in great numbers; but owing to the fall of rain during the last two months I have not been able to get many of them opened. In some I have found skeletons and bits of broken pottery only, and of the former none that I could remove entire. In others I have found only burnt bones with charcoal and human ashes, and urns containing ashes, and bits of copper and iron. It seems to me that there must have been two classes of people who used the same sites for burial; one who did not burn their dead, and one who did—or else that those who were burnt were such as had died in distant lands, and their remains brought to these places after being burnt—the circular holes in the southern upright stones of each cairn being for the purpose of inserting the urns containing the human remains; for I find in many instances two or three layers of urns bedded in the white earth, and in every case this white earth and these urns are only to be found just under the circular hole and to the S. W. side of the cairns. I have also discovered that these ancient people lived and buried their dead in the vicinity of artificial tanks—whether these tanks were made by them I cannot say, but I have actually found their graves on the bund of a tank near the Caugnee river. In several instances I have found a double circle of stones surrounding the cairns. One of the cairns I last opened was forty feet in diameter; it differed from all the others, of which there were many surrounding it, in being so much larger and having a higher mound thrown up. It was surrounded by a single ring of stones and no upright stones forming a chamber visible at the surface; but in clearing away the upper débris—which being of shale, and very hard, made the excavation both tedious and difficult—I found large boulders placed, evidently forming a passage from the south side to the centre of the barrow, and at ten feet down I found the usual stone chamber, which contained skeletons, but so decayed and mingled with white earth as scarcely to be recognised. I hope yet when the ground gets dry, and I have more leisure to open others and procure some perfect specimens of skulls and

pottery, &c. Of coins I have found none as yet, and no ornaments either. I have got a horse-bit and a few spear and arrow-heads. In one or two places I have found the Musalmans have buried their dead on the sites of some of these old cairns. I have been astonished at the extent of ground covered by these cairns. I have traced them for nearly two miles continuous along the slope of some rising ground. I have seen no cromlechs yet, but they are to be found all about Shorapore, about twenty miles from this place, I am told, and at Shahpoor, on the other side of the Bheema, and opposite to this place. I hear that Meadows Taylor discovered a very extensive cairn surrounded by stones of enormous size. I will write to you from time to time and let you know what success I meet with. I hear that Sir G. Yule, the Resident at Hyderabad, has had a number of cairns opened out near Golconda, but has given the excavation up at last, as the results have been so small, whilst the labour and expense of the excavations have been very heavy. I believe they have had to go from twelve to eighteen feet in depth.

Believe me, Yours very truly,

R. M. Brereton. [C. E.]"

ANNIVERSARY MEETING,

Monday, 26th November 1866.

Dr. Birdwood, the *Honorary Secretary*, at the request of the Honorable the *President*, read the

Annual Report of the Bombay Branch of the Royal Asiatic Society for 1865-66.

Members. During the past year 64 resident and 7 non-resident members were elected, against 62 resident and 4 non-resident elected in 1864-65. Five members died in the past year, leaving 206 resident and 47 non-resident, or in all 325 members on the Society's roll. Of these 67 are in England or non-paying. On the last anniversary we had 168 resident and 28 non-resident members, or in all 263 members on the Society's roll. Of these 63 were in England.

Library. During the year 671 works in 1,155 volumes, not counting periodicals, were bought by the Society, against 541 works in 832 volumes bought in 1864-65.

Periodicals.—The Periodicals taken by the Society are as follows:—

Literary 6, *Illustrated* 4, *Scientific* 34, *Reviews* 9, *Newspapers* 11, *Medical* 1, *Law* 2, *Registers*, *Army Lists*, and *Directories* 13, *French* 9, *American* 5, *German* 4, *American Newspaper* 1, *Indian Newspapers* 17,

Indian Calendars and *Army Lists* 6, *Indian Journals* and *Reviews* 14, *Batavian* 3; being a total of 104 literary and scientific periodicals and 35 newspapers, or altogether 139 periodicals, of which 32 are given in return for the Society's Journal.

Presents to the Library.—75 miscellaneous works in 86 volumes, and 50 pamphlets were presented to the Society during the year, and chiefly by the Melbourne Public Library; Smithsonian Institution, Washington; the University of Christiania, Norway; and the Governments of Bombay, Bengal, Punjaub, and Madras.

Tabular Statement.

The following table shows the number of works added to the Library during the year, exclusive of periodicals and presentations.—

Class.	Subjects.	Works.	Vols.
I.	Theology & Ecclesiastical History, &c.....	49	68
II.	Natural Theology, Metaphysics, &c.	18	18
III.	Logic, Rhetoric, &c.	4	5
IV.	Classics, Translations, &c.	10	12
V.	Philology and Literary History, &c.	14	18
VI.	History and Historical Memoirs, &c.....	23	29
VII.	Politics and Political Economy, &c.	33	68
VIII.	Jurisprudence.	6	6
IX.	Parliamentary Papers	62	81
X.	Biography and Personal Narratives	37	53
XI.	Antiquities, Numismatics, &c.	15	24
XII.	Voyages and Travels, &c.	64	85
XIII.	English Poetry and Dramatic Works.....	21	37
XIV.	Novels, Romances, and Tales.....	90	190
XV.	Miscellaneous Works, &c.	39	52
XVI.	Foreign Literature.....	36	185
XVII.	Natural Philosophy, Mathematics, &c	7	7
XVIII.	The Fine Arts and Architecture.....	10	11
XIX.	The Science of War, &c..	11	15
XX.	Natural History, Geology, &c.....	25	39
XXI.	Botany, Agriculture, &c.	9	12
XXII.	Medicine and Surgery.....	13	17
XXIII.	Physiology and Dietetics, &c.	..	..
XXIV.	Transactions of learned Societies, &c.....	47	85
XXV.	Dictionaries, Lexicons, &c.....	11	16
XXVI.	Oriental Literature.....	17	22
	Total of Works and Volumes	671	1,155

Library Catalogues.—A classified catalogue of all the works received in 1865-66 was printed in the year under review, and issued to the members. The MSS. of both alphabetical and classified Catalogues of the works received during the year are laid on the table, and will be printed and issued within three months from this date.

Presents to the Museum.—17 copper coins were presented by the Melbourne Public Library through the Honorable W. E. Frere, late President; 20 old silver coins found by some prisoners employed on the municipal works in the Hydrabad districts were presented by Government; a large stone of the old fort gate of Bombay, bearing an inscription, was presented by Colonel Jenkin Jones, R.E., Executive Engineer, Bombay Defences; 1 pair of scales made at Delhi for jewellers; specimens two (broken) of the encaustic tiles with which the "Mehrab" at Beejapore is decorated; and a piece of sulphur found in the ordnance magazine of the ark and citadel of Beejapore were presented by Captain Phelps.

Purchased for the Museum.—1 gold and 2 copper coins of Constans and Constantius; an Assyrian Cylinder; an ancient Ring Seal from Mesopotamia; a small Bloodstone Seal and a small Silver Seal (also antiques) from the same country; and a Sassanian Silver Coin were purchased for the Museum.

Original Communications.—Four short original communications were read before the Society during the year, and one, on the inscriptions of the Dutch tombs at Surat, with an English translation by the Right Rev. Dr. Steins, D.D., Bishop of Nilopolis, is particularly interesting.

Journal No. XXII. of Vol. VII of the Society's Journal, illustrated with numerous ancient inscriptions, was published during the year, and distributed to members. No. XXIII. of Vol. VIII. is nearly ready, and will be issued to members next month. The cost of these two numbers has been nearly Rs. 3,000.

Bopp Testimonial.—The Society presented thirty guineas to the Bopp Testimonial Fund.

Memorandum of Works and Volumes added to the Society's Library during the last ten years :—

Years.	Works.	Vols.
1856-57	128	200
1857-58	185	248
1858-59	153	174

Years.	Works.	Vols.
1859-60	196	261
1860-61	264	350
1861-62	147	212
1862-63	338	957
1863-64	681	1,408
1864-65	541	832
1865-66	671	1,155

Memorandum of Gentlemen joined as Members of THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY *from* 1859 *to* 1866.

Years.	Resident Members.	Non-resident Members.	Total.
1859	5	3	8
1860	14	..	14
1861	18	..	18
1862	16	1	17
Total	53	4	57
1863	41	2	43
1864	52	5	57
1865	62	4	66
1866	65	6	71
Total	220	17	237

Town Hall, 26th November 1866.

The Rev. Dr. Wilson, *Honorary President*, moved that the Report now read be accepted and approved; and that the best thanks of the Society be presented to the office-bearers for their zealous, able, and effective services during the past year. The Society, he said, was evidently in a very flourishing state as far as its membership was concerned. A Literary and Scientific Society in the distant East with 325 names on it's roll (including some absentees), and composed of Asiatics as well as of Europeans, was a noticeable fact, and a fact suggestive of pleasing anticipations. They had for their use the best library in Asia, on which demands from the other Presidencies of India had sometimes been made, as during the past year. This library had been growing in bulk and importance for a very considerable time; and that with

increased ratio, as well shown by the 1,155 volumes purchased (not to speak of periodicals and works presented) during the past year. In the acquisitions of the library the usual variety had appeared connected with the twenty-six classes of works entered in the Society's Catologue, including many of a standard character, and others which though of ephemeral being had yet some importance in their little day. The wants of the library, both in general and ecclesiastical history, which had been felt by many, were being rapidly supplied; and it was of more importance that this should be the case than that the shelves of the library should be filled with third-class fictional works, in the construction of which both genius and taste were often but feebly exercised. The Secretary deserved much credit for keeping the printed catalogues of the library in both their forms up to its unusual acquisitions, and for instituting the system of purchases for the Museum, which would never be what it ought to be if dependent on mere donations. Signal opportunities of purchasing really valuable and interesting historical antiques, especially from Mesopotamia, and connected both with Babylon and Assyria, frequently occurred in Bombay, and should not be overlooked by the Society. The number of the Society's Journal which had appeared during the past year was a really valuable one. The chronological adjustment of the coinage both of the *Sak* and *Valabhi* coinage of Saurâshtra by the President was an important contribution not only to numismatology but to history; and it would be gratifying to all present at the meeting to be assured that the extension of Mr. Newton's research to older coins connected with the same province, which had lately been discovered, would soon, there was reason to hope, be productive of good results. An increase of original communications was certainly a desideratum; and no doubt this would be realized when the working members of the Society were able to finish their present literary engagements. A Bibliotheca for works on Maráthá History was also a desideratum which should not be long overlooked. But on these matters it was not necessary to enlarge.

The motion of the Rev. Dr. Wilson was seconded by Dr. F. Broughton, and unanimously adopted.

Dr. Birdwood, the *Honorary Secretary*, then read the following letter from Professor Weber of Berlin, acknowledging the receipt of the Society's contribution to the Bopp Testimonial:—

"To The Rev. Dr. JOHN WILSON,

Honorary President, Bombay Branch Royal Asiatic Society.

HONOURED SIR,—I beg to express to you our heartiest thanks for the kind and benevolent support you have lent to our Bopp-Stiftung. Though your highly welcome contribution came not in time to be duly noticed in our "Rechenschaftsbericht," which I had the pleasure to send you as a previous acknowledgment of the receipt of your kind letter of the 24th July, it shall be of course publicly acknowledged at our first anniversary, when, according to the statutes of the Stiftung (a copy of which I hope to send you in a few days), all additions to, and all alterations in, the stock capital that have been made during the foregoing year are to be duly registered and enumerated.

Messrs. Smith, Elder, & Co. have already paid the sum; at least, I received it a few weeks ago through Messrs. Williams and Norgate. Many thanks also for the communication of the very interesting notice about the proceedings of the Meeting at which the Society, on your instigation, resolved to give so liberal a contribution. Professor Bopp was very much gratified when I read it to him, and he has authorized me to express to you his sincere gratitude for your kind and benevolent attention. His eyes are very weak now, so that he is not able to write you himself, his time being wholly occupied with correcting the proof-sheets of the new edition of his Glossarium Sanscritum.

Allow me also to express to you, dear Sir, my warmest thanks for the kindness of your remarks about my own literary productions. It is highly gratifying for me to see them spoken of thus by a man whom all who wish well to India have been wont for years already to respect and to revere.

I beg in acknowledgment to send you in a few weeks a copy of a paper on the Bhagavatí-Sútra, one of the sacred works of the Jainas, at least the first part, which after some introductory remarks is treating on the Mágadhí, the sacred dialect in which it is written: two following parts, which I hope to print in the course of this winter, are to treat of the contents of the Bhagavatí (at least of the fragment in my hands, which reaches to the end of the 3rd book, and contains besides the last, books 31—41, and to give a large specimen of the texts—the History of Khandaka, from the 2nd book), with translation and notes. I hope the paper will be of some interest, as it gives for the first time correct

statements from one of the *oldest* texts of the Jainas. I shall subjoin also a copy for the Society, and request you to forward it at one of its meetings as a token of my gratitude for the liberal support rendered to our committee. With much interest I heard of your work on Caste, as I am myself busy with inquiries on that question, and, having collected rich materials from the Bráhmaṇs and Sútras, am about to print them in a new number of the Indische Studien.

I have also read with much satisfaction the prospectus of Professors Bühler and Kielhorn about a collection of Sanscrit Classics. Both gentlemen are very well qualified for such an undertaking, and I doubt not that they will carry it through in a most able manner.

Will you be so kind as to present my kindest thanks to Mr. Birdwood, the Honorary Secretary of your Society, who wrote me on the 8th August a kind note about the contribution to the Bopp Testimonial Fund. After a long absence from Berlin I have so much to write now that I request his forbearance for not thanking him directly.

Believe me, &c.,

ALBRECHT WEBER.

Berlin, 17th October 1866."

In conformity with the Society's Rules, Art. X., the Meeting then proceeded to the election of members of the Committee of Management for the year 1866-67, and the following is the list of office-bearers elected for the year 1866-67 :—

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The newspapers and periodicals proposed to be added were then voted one by one, and the following were sanctioned to be taken by the Society :—

1. The Intellectual Observer.
2. The Bombay Guardian.
3. La Tour du Monde.
4. The American Almanac.
5. The American Army and Navy Almanac.
6. Transactions of the Epidemiological Society.
7. The Phonetic Journal.
8. Pandit or Kásividyá Sudhanidhi.

At the conclusion of the proceedings the best thanks of the Society were voted to the Honorable the *President* for conducting the business of the Anniversary Meeting, and the meeting was then adjourned to Thursday, the 13th December next.

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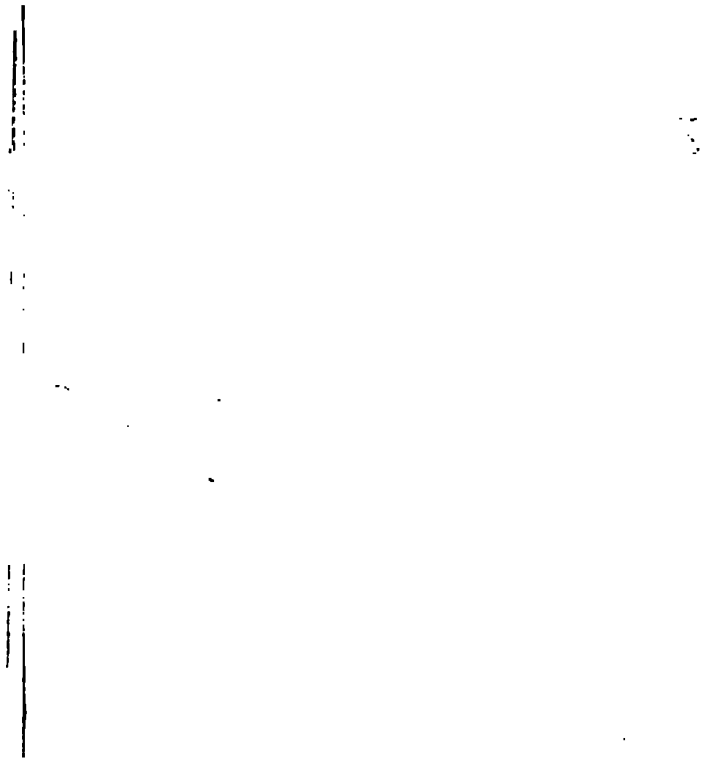
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